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THE

MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

NOTHING TO DO.

Nothing to do! There are prayers to lay
On the altar of incense day by day;
There are foes to meet, within and without;
There is error to conquer strong and stout.

Nothing to do! there are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile
From the grimmest haunts of sin defile.

Nothing to do! There are lambs to feed,
The precious hopes of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

Nothing to do! and thy Savior said,
"Follow thou me in the path I tread!"
Lord, lend thy help the journey through,
Lest, faint, we cry: "So much to do!"

RELIGIOUS SABBATH-DESECRATION.

The following we clip from the *Christliche Apologete*, the German organ of the M. E. Church, published at Cincinnati, Ohio.

"Bishop Andrews declined to preach at the Loveland, O., campmeeting until the trustees of the Campmeeting Association assured him, that the gates of the camp-ground would be closed on Sundays. We approve of this action of the bishops. Campmeetings held near great cities with their doors open on Sunday encourage the desecration of the Sabbath day. And this desecration does more harm to the cause of Christianity than all the preaching and exhorting done there can do good. We are decidedly in favor of holding campmeetings; but if campmeetings can not be held without desecrating the Sabbath day, we say it is about time they should be discontinued. 'Remember the Sabbath day to keep it holy!'"

We agree with the above. Although we can not see the necessity, nor fully realize the propriety of holding campmeetings at all, we will not deny that some good may be accomplished by them. But one main objection we have against campmeetings, as they are held at many places in our day, is the wholesale Sabbath desecration connected with them. And we are pleased to notice that some of our Methodist brethren see this, and we can only wish that *all* would see it. In an account of a campmeeting not long ago held, as given in a local paper, we see it stated, that about *seventeen hundred* carriages passed through the gates of the camp-grounds on Sunday. Besides these, several hundred vehicles were in the surrounding woods, all the town was full of people and horses and *nineteen carloads* of people got off at the station. And all this on Sunday, the Lord's day, the day of rest for man and beast! The crowd assembled was estimated at from 10,000 to 15,000 persons. Now, if all these had come with the idea of worship and of hearing God's word preached we might perhaps not find so much cause of disapproval. But as we must fear, that comparatively few of those assembled came there with this idea, we must most decidedly disapprove of the whole affair and designate it a huge Sabbath desecration, for which the ones holding and conducting the meetings are largely responsible. Were we asked for our advice in the matter, we would kindly say, if you believe that campmeetings are a blessing and that they tend to the edification of Christ's kingdom, hold them, but hold them on the plan suggested by Bishop Andrews and have the doors closed on Sundays. And to all those who feel like going to campmeetings, be it on Sunday or weekdays, we would say, ponder well the object of your going. Can you go with the object of worship and of hearing the word of God preached, we would not dissuade you from going, our opinion about campmeetings to the contrary notwithstanding. Should this however not be your object in going there we would advise you to remain away. Then again, we do not see the propriety of churchmembers going to campmeeting on Sunday, or on any other day, while their own churches are open and the gospel is preached in them by their own pastors. It is not our intention to attack an established institution of some of our sister churches. But we must disapprove of the holding of campmeetings on Sundays and the wholesale Sabbath desecration connected therewith. And we *must* also disapprove of it, when members from other churches attend them on the day when their own churches are open for service and thereby absent themselves from their own places of worship. S.

"I DON'T BELIEVE THE BIBLE."

Many things of slight consequence are merely matters of opinion, but a positive statement like the above concerning any subject of universal importance cannot be laid aside by a simple assertion ; and only after the most careful examination can one say, "I don't believe." For such questions are not settled by opinions, but are matters of history and experience.

Sir Isaac Newton was asked by his friend Halle to argue concerning the truths of the Bible, the latter gentleman being a skeptic. Newton refused, telling Halle he fully believed he had made a conscientious and careful study of astronomy and knew its language, and he loved to talk with him about such subjects; but he had not treated the Bible with the same fairness.

Should you approach a person of established reputation and say, "I don't believe your statement," the position taken would be bold and indelicate. And should you openly deny the affidavit of an authorized magistrate, your charge would indeed be risky and libelous.

When you say to that venerable and long-sanctioned book, the Bible, much older, much wiser than yourself, the wonder and confidence of every age, when you make the assertion to that book, "I don't believe you," do you understand the monstrous nature of your position?

In the presence of the most learned and the best men, in the presence of myriads of noble lives modelled by that book, in the presence of countless triumphant death-bed scenes, in the presence of that august message and your own conscience, who are you and on what authority do you make such a statement?

With the utmost reverence, candor, and intense seriousness should you consider, reconsider, and consider again a book which treats of your happiness in two worlds before you say, "I don't believe the Bible."

England without the Bible returns to untutored Britons; China without the Bible is again immured and stagnant; Europe without the Bible once more becomes the tramping-ground of wild hordes; the aisles of the sea without it are the abode of cannibals.

These are facts. Fail to teach the Bible and you get these results. "The tree is known by its fruits." Do not stumble over the stories of Adam and Eve, Jonah and the whale, or any side issues. Penetrate deeper; the living waters are there, of which if a man drink he shall never thirst.

If you had a refreshing melon before you, how foolish it would be to let the cooling juice run off and the fruit dry up while looking at the outside, the rind, and the stem, and thus go away thirsty and unsatisfied!

This book has no superior as a specimen of the English language; it has no superior in lofty flights of poetry: it has no rival or refutant in prophecy; there is no such a mirror of the human heart, never so wonderful a hero, yes, divine, as Jesus Christ.

This Bible teaches doom for sin, deliverance from it, and progress towards holiness, happiness, and heaven. To such a divine volume look well and think well before you say, "I don't believe the Bible."

What led you to this point? Have you ever read the Bible through carefully? Have you ever closely examined the New Testament? Come, now, tell the truth: have you ever read one Gospel through, and in view of the tremendous subjects treated, have you asked God to help you understand it? Did you ever lean on one promise of the Savior and find it give way?

In addition, then, to the experience of the Christian world, your own conscience condemns you. "If our heart condemns us, God is greater than our heart and knoweth all things." 1 John 3: 20.

"Draw nigh to God and he will draw nigh to you." Jas. 4: 8.

"The wayfaring men, though fools, shall not err therein." Isa. 35: 8.

"Him that cometh unto me I will in no wise cast out." John 6: 37.

"Behold, I stand at the door and knock." Rev. 3: 20.

"Search the Scriptures." John 5: 39.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

Be careful. Be prayerful. It is a great question; it is an awfully solemn question.

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1.

"What shall I do when God riseth up? and when he visiteth, what shall I answer him?" Job 31: 14.—*Messenger.*

Oh! for that spirit which led Frances Ridley Havergal to take the jewels off the neck and fingers of that body which now crumbles in the tomb, to help the sick and suffering, in exchange for which she now wears eternal gems bestowed by Him she delighted to serve. Do you think she regrets it? Listen to her words:

"Shall I keep them still—my jewels?
Shall I—can I—yet withhold
From my living, loving Savior,
Aught of silver or of gold—
Gold so needed that His Gospel
May resound from sea to sea—
Can I know Christ's service needeth,
Yet forget His 'Unto Me?'"

There is a small chance of truth at the goal where there is not a child-like humility at the starting-post.—*Coleridge.*

PRAISE SERVICE.

The Parable of the Prodigal Son.
Singing, Gospel Hymns, No. 117, (verses 1—2.
Scripture lesson, Luke 15: 11—32.
Prayer.
Gospel Hymns, No. 89, "Yield Not to Temptation" (2 verses).
Read Luke 15: 11—13. (Riotous Living."
Remarks, 1 to 3 minutes.)
Gospel Hymns, No. 79, What Shall the Harvest Be?" (verses 3 and 4.)
Read verses 14—16. ("Want." Comment, short.)
Gospel Hymns, No. 38. (Solo, all the verses.)
Read 17—19. ("Humbled." Comment.)
Gospel Hymns, No 54. (Congregation sing.)
Short Prayer.
Solo, "I Will Arise and Go to My Father."
Read 20, 21. ("Father's Greeting.")
Remarks.
Gospel Hymns, No. 95, "Yes, There is Pardon for You." (Verses 1—3.)
Read 22—24. ("Rejoicing." Application.)
Gospel Hymns, No 19, "Ring the Bells of Heaven." (All the verses.)
Read 25—32. ("Father to Dutiful Son.")
Gospel Hymns, No. 6, "Ninety and Nine." (Omit 4th verse.)
Prayer.
Collection, Announcements, etc.
Gospel Hymns, No. 101, "All Hail the Power of Jesus' Name."
Benediction.

MAN SEEKING AFTER GOD.

The world by wisdom knew not God; and men have never by searching been able to find out God, or to know him until he revealed himself to them. The wisest nations of antiquity bowed the knee to the meanest and most contemptible deities. Egypt built pyramids, and adored *cats!* The Siamese, less cultured, venerate white elephants. The poor Hindoo, blessed with "The Light of Asia," contributes his mite to the support of the sacred baboons, and the holy crocodiles are fed by the contributions of the pious. Sick pilgrims are allowed to die in the streets, and girls are not thought worth raising; but hospitals are built for the care of sick monkeys, and Northern India is dotted with monkey-farms, where thousands of long-tailed saints are provided with shelter, respectful attendants, and three substantial meals a day, on the sole condition that they shall renounce their sylvan haunts, and bless the neighborhood with the influence of their holy presence!

These are the gods which heathen men adore, and these are the degradations to which human reason is subjected, under the rule of Satan, when destitute of the light of Life. "Go ye, therefore, and TEACH ALL NATIONS."

WHAT POSITION SHOULD THE CHURCH TAKE IN REGARD TO SECRET SOCIETIES?

BY REV. E. H. FAIRCHILD, D. D.

It should be antagonistic to them as to every great evil enveloped in darkness, not easily comprehended, disguised with a halo of glory and beguiling unstable souls. She should reprove, rebuke, exhort with all long suffering and doctrine." We must not ignore it, we must not fear to combat it, but must expose it and warn our brethren against it, entreating and rebuking with patience and faithfulness. If possible we must save the people from these baleful influences. Should all persons connected with these societies be excluded from the church? I have but one rule on this subject. Treat every sinner as a sinner, and every Christian as a Christian. If I could exclude a Christian from the church for rejecting infant baptism, or for lack of immersion, or for singing uninspired hymns, or for any other error not involving sin, I could reject a Christian for being connected with a secret society.

In some places this subject has been so thoroughly discussed and is so well understood that there is no room for doubt and no cause for delay. In many places not one in a hundred ever heard a lecture or read an article in opposition to these societies. A uniform rule to exclude all who are connected with any such association would be absurd and unjust.

PERSONAL WORK.

One cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said: "What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills, he said: "Please hand these, for me, to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse Him his heart?

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me that I was the first person ever talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.—*Dr. T. L. Cuyler.*

As every thread of gold is valuable, so is every moment of time.

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TALKING FOR JESUS.

How much we talk! How many hours of the day we are saying something! In all this stream of words how few there are that bear directly on the higher life, on matters that concern the soul, on the home above, how to reach it, and how to help others to reach it, too. I by no means mean to say that there is no religious conversation save that on these direct lines I have cited. One may be talking for Christ as truly and as effectually on the street as in the church, in the counting-room as in a prayer-meeting, while doing business as while seeking to win a wandering prodigal. But it is of religious conversation, as such, either oral or written, that I am thinking now. Why is there so little of it? Why, in Christian circles even, does the quiet introduction of a religious topic bring a dreaded silence and a perceptible chill over the company? Do not people talk about what they like? And do not Christians like religion? Many times have I asked myself in America, in England, and in India, Why is it? Must it be always so? Can it not be helped?

A blessed mother in Israel, whom I met when last in New England, but whom the heavenly mansions have since received, taught me how naturally, and effectively too, a Christian can talk for his Master. In her quiet and modest way she talked much and to many of the Savior's love, and her words were always like a balm and a blessing. Many will cherish her gentle words, so fitly spoken, now that she is with us no more, for they carried counsel and comfort to worn and weary pilgrims. One of our Santal Christians is another illustration of the right sort of religious conversation. He, too, has passed over to the other side, but all the time he was here all who knew him marked the ready mood for talking for his Lord that this converted jungle-man so admirably preserved.

An Englishman high up in Her Majesty's service comes to me as still another case in point, so naturally does he talk, and so winningly, too, of sacred things. But I have not known many such. On the other hand, I have heard men, bold enough elsewhere, speak of feeling timid when the conversation took a religious turn, and I have seen women, free to a fault in all worldly talk, grow suddenly dumb when approached upon a religious theme.

There must be a lack somewhere, and every true Christian should seek to supply it. If we love the kingdom of our Lord, we shall have more to say about it. A devoted bride talks freely, confidently, cordially, of him she is soon to marry. So should the Church speak often with genuine love, admiration, and delight of her Bridegroom and Lord. If the love be true and tender, the language for telling it will not be lacking. Every natural defect or drawback must give way to the promptings of gratitude. Out of the abundance of the heart the mouth will speak of God's grace and guidance, and such words always tell.

In these days of fashion and frivolity every disciple of Christ needs to pray very often that plain and practical prayer, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." There should be far more of religious solemnity and sweetness in our common talk, and who can doubt that the more of Christ we have in our hearts the more of Him there will be on our lips? And the more of Him, too, will there appear in our letters. I wonder every day that Christians put so little of their holy religion into these letters. Amid the piles of letters I am receiving from men and women of all classes and many lands, I am finding little, very little indeed, by which I can pick out a believer's letter from those written by the careless, the ungodly. Should not the savor of the glorious gospel be found in every letter written by a Christian, distinguishing it from the mass of our letters that are merely friendly or kind or polite or pleasant or interesting? I do get letters that have this genuine savor of the gospel, and how they help and lift me! God bless the dear friends on both sides of the world who write them! Let us give Christ a better chance in all our talk, and in our letters too, and so help one another on the journey home.—[Rev. J. L. Philips, M. D., of India.

REDEEMING THE TIME.—Buying up the time, that means. As a man might buy up all the horses he could find, one here and ten there, so if we want to put life to its best advantage we must put the spare moments as well as the spare hours to account. There are moments in our daily lives that might be made profitable to ourselves and useful to others if we would but cultivate the habit of using them. We meet with people who tell us they have very little time for prayer or the reading of God's Word. Yet five minutes spent at the throne of grace may serve to ensure inspiration and help for a day's duties. Five minutes spent over a passage of God's Word may give us something to comfort us for a month or something that will act as a tonic to our faith and hope and prove a blessing indeed. One can gather many flowers from a cultivated garden in five minutes but alas it is to be feared that very many professed children of the Lord do not spend even five minutes a day in the garden of God's Word.

It is through madness we hate an enemy and think of revenge ourselves; and it is through indolence we are appeased, and do not revenge ourselves.

THE DAMNATION ARMY.

Much has been said in favor of, and in opposition to, the Salvation Army. Its ways, means and methods have been criticized with more or less severity, and much fault has been found with the things done and with the manner of doing them. Members of the Salvation Army have frequently been mobbed and arrested, and sometimes fined and imprisoned, while their parades and performances have often been discountenanced and forbidden.

While we do not feel obliged to approve or disapprove of all that the Salvation Army has done, we would call attention to another army which does not seem to attract the notice its importance demands. It is the Damnation Army, whose organization is more ancient, whose force is much larger, and whose operations are much more widely extended than those of the Salvation Army. It has more recruits, more soldiers, more officers, more money, and more men than the Salvation Army can ever expect to have. It does more marching, not always in straight lines; makes more noise, more tumult, more hullabaloo than the Salvation Army ever thought of making. It has filled more prisons, hospitals, alms-houses and asylums with its shattered wrecks than the Salvation Army could fill if its entire force was quartered in those institutions.

The organization of the Damnation Army is very complete. It has hundreds of thousands of recruiting officers and drill-rooms. Its officers stand behind the bar, well-fed, ruddy-nosed, portly, and self-possessed. The rank and file are in front of the bar, in every condition of preservation and dilapidation, from the high-toned swell, the proud aristocrat, the inheritor of millions, and the rising politician, down to the little boy, the wan-faced girl, and the seedy-looking tatterdemalions, the poverty-stricken, wretched, helpless, noisy, criminal, diseased and insane.

It would be quite impossible for any tongue to tell the woes and miseries caused by, and endured in, this Damnation Army, and yet it has seemed to attract comparatively very little notice or attention. It gathers its recruits, young, bright, intelligent, gay, witty, and brilliant; and it turns out its veterans, bold, brazen, degraded, debauched, diseased, ruined, and lost. It marches its solid columns down the dark gorges of intemperance and crime until they stream over the awful precipices of perdition, and melt into the blackness of darkness forever! The Damnation Army brings its recruits from the homes of joy and peace and love; it sends its veterans away into sorrow, misery, and destruction, from which they never return.

The Damnation Army has its barracks, its camps, its outposts everywhere. Every drinking-saloon is a recruiting-office, every gambling-den, every brothel every haunt of sinful pleasure, is an outpost or a fortress of this army.

The Damnation Army has its reserves in every prison, and its invalids in every hospital, anxiously waiting to join their regiments; while every alms-house is a refuge for the disabled veterans. It has its foragers in the shape of beggars and tramps at every back door or front door in the land where there is a chance to get cold victuals or hot victuals, old clothes, or new clothes. This army forages liberally, and lives in the country where it is quartered. You and I, temperate and industrious as we may be, do many a hard day's work to feed and clothe and protect this all-devouring host.

What shall be done with the Damnation Army? Suppose we turn our attention to it, investigate its origin, examine its forces, scan its roster, see who is commander-in-chief, and who are its aiders, abettors, sympathizers and supporters; inquire into its aims, scrutinize its record, and inspect the work it does. Having done this, perhaps we shall be prepared to act.

The Damnation Army means rebellion, treason, murder, desolation and perdition. It makes war on home, happiness, life, health and peace. Shall not every man, and every woman, rally to resist the progress of this army, and to turn back its myriads from the paths of sin to the ways of peace? Shall we not also pray to God, the loving and mighty One, whose arm alone can work deliverance and bring salvation, to turn the feet of the wayward and sinful into paths of righteousness, and gather the multitudes who are away from God into the ranks of those who are redeemed by blood, and saved by grace Divine?—*Christian Arm.*

PROTESTANTISM IN ITALY.—The long-talked-of union between the Waldensian and the Free churches of Italy has advanced another and a very important stage. At a meeting of the Waldensian Synod lately held it was decided unanimously to accept the proposed basis, but with one qualification—that the name "Waldensian" be not dropped. By one of the articles it is provided that the United Church shall preserve the name "Waldensian Evangelical Church," leaving it free to the several congregations to call themselves Evangelical Church of whatever the place may be. The hope is expressed that the day may come when, through increase of members and the adhesion of other denominations, it will be possible to assume the name "Evangelical Church of Italy." Much depends now on the action of the Free churches.

FOOTPRINTS ALL ALONG.

Is there darkness round you, brother,
  Is the pathway steep and drear,
And perplexed you weep and falter
  And your heart beats fast with fear?
Oh, take courage then, my brother,
  You can never go far wrong;
If you kneel and feel the pathway
  You'll find footprints all along:

Are you sad and longing, brother,
  For the faces seen no more,
Grieving for the ones averted
  That have gladdened you of yore?
Oh, then, hope and trust, my brother,
  One has known your grief and wrong;
And ahead, see, in your pathway
  Are His footprints all along!

Are you heavy laden, brother,
  Drooping 'neath a load of care?
Seems the way so long and rugged,
  And your feet are bruised and bare?
Courage, courage still, my brother,
  Bear your burdens with a song,
One has borne the same before you;
  There are footprints all along.

Seems it useless trying, brother,
  Failing oft your heart betray,
Are you poor, despised, forsaken?
  Christ, the Savior, passed that way.
Courage, courage still, my brother,
  You can never go far wrong
If you follow close before you
  In His footprints all along.

One has loved you, O my brother,
  Prayed that you might guided be;
Can you turn and leave the pathway
  Where the prints of love you see?
Oh, no, grieve Him not, my brother,
  'Tis for you he suffered wrong!
Through your night of greatest trial
  There are footprints all along.

So keep striving still, my brother;
  You the goal shall surely win,
For there's One that's true and loving
  Waiting there to let you in.
And ne'er, ne'er forget, my brother,
  Whether you be weak or strong,
Whate'er be the Christian's pathway,
  There are footprints all along.

Selected for the MENNONITE by Priscilla Leatherman.

DUTY.

We have heard persons say that duty is a cold word. But this can be only to those who are anxious to be idle. Our duty is the task which our Father, God demands of us. If we accept it as such and cheerfully set about the performance of it we shall not find it cold. Of course if we attempt to do a year's duties in a day we shall set for ourselves an impossible task. We are called upon to live and labor a day at a time. As Adelaide Proctor sings:

"One by one thy duties wait thee,
  Let thy whole strength go to each.
Let no future dreams elate thee:
  Learn thou first what these can teach.

Some of us want to be heroes. We want to do some great thing and yet great is he who performs persistently and consistently the seemingly little duties of life. Ralph Waldo Emerson says, "The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult of the scaffold," The Rev. Frederic R. Marvin, who recently left a Troy, N. Y. pastorate for one at Great Barrington, Mass., says and well says, "Do thy duty, and be at peace with God and thine own conscience. There can be no true peace for thee apart from the honest and daily discharge of those obligations, great and small, which come into thy life from the Creator, and which, rightly viewed, are angels of divine discipline. Thou hast too much to say about thy rights, and thinkest too little about thy duties. Thou hast but one inalienable right; and that is the sublime one of doing thy duty at all times, under all circumstances, and in all places." Nothing can take the place of duty. God's Word says, "Behold to *obey* is better than *sacrifice*." A suggestive legend is told of a monk. To him a vision of the Savior in beauty appeared. In silent bliss the monk gazed at the vision till the hour arrived at which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left it to perform his humble duty. When he returned, he found the blessed vision still waiting for him, and uttering these words: "Hadst thou stayed, I must have fled." It is Horace Bushnell who exclaims, "The true hero is the great wise man of duty; he whose soul is armed by truth and supported by the smile of God; he who meets life's perils with a cautious but tranquil spirit, gathers strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty. That is just how Nelson the great naval commander died. He was standing on the poop of his vessel, amid the heat and fire of severe combat, when he received his mortal wound. On being afterward assured that the day was in favor of his country's flag he breathed out his spirit with the words on his lips: "Thank God! I have done my duty!" Our duty may be a more lowly one than that of Lord Nelson, but it is as important for us that we perform our duty as it was for him to perform his. We may well seek the Lord's plain direction as to what our duty is and then ask grace to do it promptly and to do it aright.

What comes from the heart goes to the heart.

FOR THE CHILDREN.

YOU DON'T THINK IT'S TOO EARLY, DO YOU?

BY J. L. SPICER.

A little girl, eleven years of age, made a public confession of Christ and united with his Church. "Ah May," said the superintendent, "I am so glad that thus early you have given your heart to Jesus." "Oh, sir, you don't think it's too early, do you? I felt as though I ought to have done this long before."

Two little girls in a Union Sunday-school in the country were impressed by the text "They that seek me early shall find me," and tearfully asked, "Why can't we seek Jesus now?" The school was turned into a prayer-meeting. They found Jesus, and a glorious revival followed.

Little Harry, seven years old, said, "Mamma, Miss W——, my Sunday-school teacher, said I ought to pray every night before going to sleep, and I feel as though I must pray to-night." He knelt down by his bedside and prayed for a clean heart; then he prayed for his mamma and papa. They all accepted Jesus, and are now a Christian family. We do not know what is going on in the little hearts. Let us encourage them to become "early seekers."

Little Willie was but four years old, yet he had given his heart to Jesus. His grandpa was an old man who believed in a God, but did not accept Jesus. His children pleaded with him, and ministers of the gospel tried to show him the way; but all was without avail. During his last sickness, in which he was a great sufferer, little Willie came to his bedside and said, "Grandpa, you is awful sick, ain't you!" "Yes, Willie." "Is you going to die, and be put in the ground?" "Oh, I suppose so." "But you'll go to heaven, won't you? Jesus loves you, grandpa, and God loves you. Willie wants to meet you in heaven. Willie is going to heaven."

The grandpa could not resist the pleading of his little namesake, and in an agony of soul cried for mercy and found pardon. Tears of joy flowed down his cheeks as he said, "I could stand everything else, but when dear innocent little Willie said, 'Jesus loves you, grandpa,' I knew it must be so; he couldn't tell a lie about it. And now I'm so happy, for my sins are forgiven."

A NOBLE GIRL.

Some years ago there lived in Sweden with her wealthy relatives an orphan girl named Agnes Henderstrom. There seemed to be danger of her growing up a spoiled child, but when quite young she became a Christian and began to work for others. She is now living in London, where she has a great influence for good among sailors. A brief sketch of her life is given in *The Pansy*, as follows:

One day she heard a Swedish minister preach, and soon after Agnes gave her heart to Jesus. Strangely enough, she began herself to preach to her people, now in school-houses, now in great halls. Often she would address on the streets of London great crowds of the worst sort of people. For years she thus toiled on among the wretched and the wicked and dangerous people who infested East London.

Once she was speaking alone in an awful place to twenty drunken sailors while they yelled and blasphemed. Still she continued as best she could to tell them the wondrous story of redeeming love. Think of the "spoiled Agnes" coming to be such a brave, true woman! She still shudders to remember those awful moments when she did not know but those wretches would tear her to pieces. They did not. They became quiet and subdued. The next evening they came, bringing some of their comrades with them. Then came a lecture room by her effects; then a larger one. A few years ago Miss Agnes went among the good people of London and told them about the wretched people among whom she was laboring, especially the wicked sailors. They gave her money to build a home for sailors, when they came on shore without friends, and an army of saloons to tempt them to drink and waste all their earnings in "riotous living."

Well, after waiting some months for builders to finish the work, she clapped her hands—not on her guitar, as when she was a child—but together as she walked through this home. She is sole manager of the sailors' boarding-house. There she sees that the beds are clean and the meals good. She has books and papers, and, best of all, her dear Master Jesus in this home. More than a thousand sailors are thought to have been saved from their wicked ways through this wonderful Agnes Henderstrom.—*Congregationalist.*

The Indianapolis *Journal* says that two or three years ago Philip Armour, the Chicago packer, saw a negro porter in a palace car industriously trying to read in a well-thumbed reader whenever he had a moment's leisure. He became interested in the boy, and offered him $25 if he would read six lines before the train reached its destination. The porter, by hard work, earned the money, and now he is a student in Oberlin College, sent there by the generous Chicago packer. He is very black and very ambitious.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, OCTOBER, 1887.

In another column we publish a programme for a praise service, which can be used for a special or an ordinary occasion. We believe, it would be found very interesting and beneficial if such services were occasionally given instead of the regular sermon. When the young people gather for a social meeting the time might be very profitably spent, yea, untold good might result from it, if some christian would introduce some such service. What a glorious opportunity it would afford you to win your unconverted companions to Christ. The editors of the MENNONITE will cheerfully furnish you programmes and subjects for such services. G.

WHICH DAY IS THE SABBATH?—The *North-western Christian Advocate* says, the Seventh-day Adventists are minus a leader in the person of the Rev. D. M. Canright who, after thorough examination, disallows the Seventh-day article of belief. His testimony is given in the *Michigan Christian Advocate*, from which we excerpt: "After keeping it (the Seventh day) twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the best of my ability, every text, line, and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries, and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early Church fathers upon this point; after having written several works in favor of the Seventh day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God and of the judgment, I am fully settled in my own mind and conscience that the evidence is against the keeping of the Seventh day."

CONFERENCES.

EASTERN CONFERENCE.—Our Eastern Conference will have its semi-annual sessions on Tuesday and Wednesday, October 4th and 5th, in the Springfield Mennonite church, near Pleasant Valley, Bucks Co., Pa.

WESTERN CONFERENCE.—The Western Mennonite Conference will be held in the Salem Mennonite church near Orrville, Wayne Co., O., beginning on Monday, October 31st.

GENERAL CONFERENCE.—The General Mennonite Conference of North America, will hold its triennial meetings, beginning on Monday morning, November 7th, 1887, in the West Swamp church, near Milford Square, Bucks Co., Pa. A general and cordial invitation is extended to all Mennonite churches to send delegates, as well as to all the brethren, to come and assist in building up the Zion of our Lord.

Missionary H. R. Voth writes the following to the mission board: As our mission schools, which have vacation during July and August, will again reopen in September, and mission friends are already making inquiries as to what is most needed at the schools, I beg you to publish the following list:

a. FOR BOYS:—Clothing, namely, pants, different sizes; hats, from 6¼ to 6¾; underwear; socks, for boys from 11 to 15 years; shirts, from 6 years upward, small ones most needed; mittens, especially small ones; suspenders, different sizes; small shoes, No. 8—10 mostly needed.

b. FOR GIRLS:—Dresses, all sizes, should not be too narrow in proportion to length; aprons with sleeves, if possible made from calico, (German print); combination sui s; woolen skirts; woolen mittens; woolen and cotton stockings, No. 7—9; small shoes, No. 8—10.

c. MISCELLANEOUS:—Comforters, blankets, quilts, pillows, colored sheets, pillow cases (mostly colored) about 24x54 inches in size. Small red handkerchiefs, elastic for garters.

With the following articles we are at present well supplied: Chaff-beds, comforter-cases, white sheets, knitting-wool, hoods.

All large boxes and packages should be sent by freight. With regard to smaller packages, inquiry should be made at the express office, concerning the expressage to Oklahoma, before they are sent. The expressage from Oklahoma to Darlington does not amount to one cent per pound. A calculation can thus be made, whether it is cheaper to send by express or freight. We should always be notified when goods are sent to us. Until further notice the address is

H. R. VOTH,
Darlington, Indian Territory.
Via Arkansas City and Oklahoma.

REPORT OF SUNDAY-SCHOOL CONVENTION.—CONCLUDED.

The chairman appointed, Isaac K. Freed, Jacob S. Moyer and John Bauer, a committee to arrange a programme for children's meeting on Tuesday afternoon.

EVENING SESSION.

The session was opened by singing hymn 101 and prayer led by E. K. Mohr. The first topic, "To what extent is the endeavor to make the Sunday-school attractive to the children, conducive to the attainment of its true object? Distinguish between allowable and unallowable attractions," was ably considered in an essay by C. H. Moyer, read by N. B. Grubb. The principal allowable attractions are pleasant and inviting rooms and superintendents, good music, not operatic, but spirited and familar, festivals and Christmas entertainments. Of unallowable attractions we find many especially in cities; sociables which are nothing short of dances, etc. The school sometimes becomes a place of preparation for week day festivities, and thereby loses its main object.

A. B. SHELLY.—The school must certainly be made attractive, but the attractions must not become a hindrance to the spiritual success of the school We make the school attractive, by making it interesting. The teacher must not be a dull preacher, but should illustrate his lessons. We should cause the children to love, and feel a part of, the school. Of unallowable attractions there are many, but if we use the allowable ones we do not find occasion for the others.

The discussion turning on the giving of presents to attract children, J. S. Taylor, of New York, asked at what point the giving of presents should cease and the receiving of presents from the children should begin. We should teach children that, "it is more blessed to give than to receive," and thus have them give presents for the needy ones in the school and neighborhood, on such occasions as Christmas festivals.

E. K. Mohr gave an incident of a school in the city giving presents. This is God's plan, He gave the first Christmas present. If a school adopts this plan, they will never want another.

Gehman, van der Smissen and Callum also made practical remarks on this subject.

What claims has the Sunday-school cause on the individual church member? James Funk of Hereford, discussed this subject in German. He said the work of the Sunday school is to acquaint the children with the plan of salvation, and lead them to Christ. The Church is to do that. The Sunday-school is the chief institution to uphold the Church, therefore every member should feel his duty to assist in the school. Jos. Taylor, the second speaker on this topic, feels that by some accidental circumstances the church and Sunday-school have become separate, distinct in feature, co-ordinate in rank and in some cases jealous of each other. The pastor is regarded as an intruder. The superintendent stands higher in estimation than the pastor. The Sunday-school is the business of the church. It is the farm of the church. Each one can either be a proprietor or a hireling. He would rather hire out to the Lord, than be a spiritual tramp. It is spiritual loafing and wasting that causes spiritual poverty. The church's duties may be summoned up in three words,—*work, pray, pay.* Do not treat a Sunday-school as a free lunch;—do not patronize it because it is cheap.

THIRD TOPIC.—What is the nature of a good lesson help and how should helps be used? U. S. Stauffer considered this topic in a well-prepared essay. Helps should be used as their name indicates, as helps. Their place is not in the class or school-room, but at home. The Bible should be in the hands of teachers and scholars. The right use is to aid the learner in studying the lesson.

C. H. A. van der Smissen spoke in German on this subject. Helps that make us lazy should be discarded. The use is to incite us to more faithful study. It would be well if all helps could be banished from the school. He thinks they should not be used in the teachers' meeting. They are bridges to help us over difficult places.

A. S. SHELLY.—We should not have the helps to preach to us, but we should previously have thought over the matter.

H. ALLEBACH.—In his experience he found the helps very necessary. They give light on many points otherwise dark. He would not like to part with them.

After singing the 259th hymn and prayer the Convention adjourned.

SECOND DAY

After the usual devotional exercises the fifth topic on the programme, "How to raise money for school and benevolent purposes," was considered in an essay by N. B. Grubb. One of the great objections brought to bear against the cause of Christ is that there is a continual begging and soliciting on the part of the church or Sunday-school for money,

we forget too often the fact that what we are, we are by the grace of God and what we have is not ours, but that we are only stewards, and in due time must give an account of our stewardship. Just as we are commanded to go and teach, so are we commanded to be faithful stewards. The Lord who commands us to go and do his work, means that we should use his goods for his cause. There is one method of giving in the Holy Bible, free will offering. Giving is living, who gives not lives not, our living is in proportion to our giving. Regular collections is the most proper way. We should not go "down to Egypt" for help. If churches and Sunday-schools and causes of benevolence can not exist without resorting to worldly practices, by which the Lord is dishonored, then let them die, decently and speedily. The apostle gives us an excellent method of giving; refer to 1 Cor. 16: 12, 2 Cor. 9: 7 & 8: 11—12.

Taylor thinks the plan of giving the children an interest in farm labor to raise money for the Lord's purpose a legitimate and excellent plan.

This topic called forth an animated discussion in which different members participated. The prevailing opinion is that the church is not to be a business place, not a confectionary shop or place of worldly amusement. But that giving should be free will offerings. We should have a certain plan in giving. The tenth should be the least. The world looks with disdain on a church that comes to its level to raise money. Each one should have a pocket-book and treasury for the Lord. Teach the children to give from infancy.

After this discussion we felt to rest our spirits, so we joined in a few verses from hymn 163, Gospel Hymns.

SIXTH TOPIC:—What can we do for our pupils in the line of actual training in the Master's service as distinguished from instructing them, making of them, in other words, apostles as well as disciples?

E. K. Mohr spoke at length on this important topic. He considers this a very expansive subject. Service is union with the Master. We are too apt to teach that children should become Christians that they may be saved from hell. Our aim should be to make followers of Christ. We should set our young converts to work at once, and not let them over to evil influences. The church *is* and indeed should be awakening like Eli of old. Let teachers, officers and parents realize that children can be Christians as well as older people. Our motto should be, "All at it and always at it." Further remarks were made on this topic by Fretz, Taylor and Grubb.

The following referred questions were then answered:

1. In the temptation on the mount could Jesus have fallen?—A. B. SHELLY.

2. Does it not cause presumption, to make young people formal Christians without giving them work to do?
N. B. GRUBB.

3. How can a teacher get his pupils to make special preparation for the recitation?—JOSEPH W. SHELLY.

4. Could our country schools find a field of mission work among the neglected in the cities?—JOSEPH CALLUM.

5. What is the mission of the Sunday-school in regard to the liquor question?—JOSEPH S. TAYLOR.

6. Was the temptation of Christ by Satan personal or spiritual?—J. L. ESTLIN.

7. Is there any way of conducting a church bazaar so that it shall be a Christian mode of giving?—E. K. MOHR.

8. How can we gain the interest of the older members of our congregations for the young to such an extent that they will not work against but with the young?—A. B. SHELLY.

9. How does Bro. v. d. Smissen define the income of the farmer? Suppose the farmer's account at the end of the year shows more loss than profit, what ought that farmer give to the Lord?—VAN DER SMISSEN.

The resolution offered by N. B. Grubb in the first session was then called up for consideration. After some discussion the resolution was adopted. The committee called for in it was elected by ballot as follows: N. B. Grubb, A. B. Shelly, A. M. Fretz.

The committee on a programme for the children's meeting reported: The meeting is to be presided over by W. M. Gehman. Opened with singing by the school, and prayer by Allen M. Fretz. Addresses are to be made by A. B. Shelly, A. S. Shelly, J. Hendricks, J. S. Taylor, E. K. Mohr and N. B. Grubb. The addresses are to be interspersed with singing by the school. The meeting to be closed with prayer by Moses Gottschall, benediction and doxology.

The next Convention will be held in the West Swamp church. The particular date to be selected by the executive committee, but about the same time, and on the same plan as this year.

The chairman then appointed A. B. Shelly, U. S. Stauffer, and Daniel M. Landis as executive committee.

AFTERNOON.

This session was devoted to a children's meeting. The attendance was good, the addresses and singing excellent. All enjoyed the occasion and will long be remembered by all present. A collection amounting to $25 was lifted which will be devoted to the use as prescribed in the resolution relating to the education of young men for the ministry.

May the Lord add his blessing, that all participants and spectators be abundantly blessed, and his cause made to prosper.
ALLEN M. FRETZ,
Secretary.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

From the report of our missionaries for the second quarter this year, we make a few extracts.

DARLINGTON.

Our school was regularly kept during the quarter, and closed with 49 scholars. The children who lived with us, were, on the whole right healthy. Little Selma is still living, and—what appears to us all as a miracle—seems to be slowly recovering from her disease; during her sickness she became entirely deaf; we hope her hearing may again be restored. Josiah Kelly who, as is known, left us last fall, because, as he said, the rules of our house were to strict, has been lounging in camp during the winter. He came lately and urgently asked to be again received into our house; I told him he could come. He was very much emaciated and weak. He remained only 10—14 days with us, asked then, after the school had been closed, for permission to go to his aunt, where he is now lying in the last stages of consumption. We frequently visit him and send him almost every day something to eat, while with us, and also now in camp, I have often conversed with him concerning the salvation of his soul. Formerly he would not hear any thing concerning death and eternity but is now very attentive and apparently penitent. He says he prays every day, and at times he feels as though his sins were forgiven him and he feels better. He is no more afraid of death. May the Lord accept him in grace as a fruit of our mission work, and a reward for his sufferings.

Short services were held pretty regularly every Sunday after Sunday-school, with the camp-Indians. My little Josiah served as interpreter for me to the Indians. The report reached me that perhaps Bro. A. M. Fretz and family would decide to enter the mission field, and I hope they will come. We should absolutely have one or more brethren, who would devote themselves more exclusively to the preaching of the Gospel. There is so much business, husbandry, etc., associated with our mission work, and it appears too to be of necessity an essential part of our work; but we should, I think, be heedful that this necessary work does not so demand our faculties that the *one thing needful*—the work on the hearts by the direct preaching of the Gospel, and pastoral work—is neglected.

Pray for us, for our mission work, and above all for the one who so much needs your prayers for the necessary wisdom, encouragement and humility, your
H. R. Voth,

Darlington, July 4, 1887.

Bro. Voth writes under date of July 19, that on July 11th. Josiah Kelly sent for him, he seemed to have been glad to see him, and expressed the desire to be prayed for. After some questions with regard to his faith for the future, he confessed an earnest belief that his soul would be saved, after which he died. The Bro. adds:—"I deeply felt the seriousness of the moment, when the hand of God again plucked fruit from our mission tree. Was this fruit ripe? I could not otherwise, but in fervent prayer commit this soul into the grace and mercy of God. I cannot but believe that Josiah in the eleventh hour has found grace and pardon."

CANTONMENT.

Bro. A. S. Voth, teacher at Cantonment writes:—If the dismissal of Bro. Haury has been painfully felt by any one, then we must not place the Indians last in the list. Many of them have expressed their sorrow, some even with tears. The Indians loved Bro. Haury and family; as they could not prevent his dismissal, they comfort themselves with the hope that some one else will come and take his place. Almost daily some of them come to one or the other of us and ask:—"Who comes in Haury's place?" "Who will make medicine for us?" "Who will come to us and talk as Bro. Haury did?" "When will there be one here to do us good?"

Recently I talked with one of our children which have returned from Kansas, among other things he said this:—"I am very sorry that our people are still so low in morality, but I rejoice that so many children are in schools, and that the old Indians often speak of Jesus. I think the time is not far distant, in which at least a few will follow Jesus. O that more good people would come here!" Is the harvest among the Indians still so very far off? With God all things are possible, and he can, and will also save this people. He can out of evil, bring forth good.

Hark! the voice of Jesus crying.—
"Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward he offers thee:
Who will answer, gladly saying,
"Here am I; send me, send me!"
A. S. Voth.

Extracts from Bro. Kliewer's report will appear in next issue of *The Mennonite*.

A German paper states that at "Vienna last year no less than three hundred and sixty-three Jews became Christians;" and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at the present."

THE SABBATH SCHOOL.

Teacher, do you ever thing of your calling as related to Christ's cause and honor, or do you only think of it as relating to your own honor? Are you a teacher because it is honorable to be one, or are you a teacher because Christ's cause requires you to be one? I think we ought frequently to consider these points. If I am wearing the teachers' garb only to have praise of men, to attract the notice of the public, and that I can say I am a Sunday-school teacher, then I am exercising my mind and my strength for that purpose. If I pray in sincerity, I will pray for honor; if I meditate over the lesson I look for these points, by which I can attract notice to myself; in teaching I place Christ behind me. If such is my position or the position of other teachers, then we can truly apply the words of Christ: "Verily I say unto you they have their reward." If however on the other hand I wear the garb and bear the staff of the true shepherd, seeking to bring the lambs to the *Good Shepherd*, that His name may be honored, the erring saved, and the fold enlarged, then will my prayer be: "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven." My meditations, and preparations of the lessons will be to find Christ in them and how to present him to my class; in coming before my class, I place Christ before me, and seek to hide myself behind him. Success depends on the position we occupy, my fellow teachers, so let us examine ourselves. F.

FAITH IN CHRIST.—Our lessons for this month have chiefly to do with faith in Christ; the following incident may serve to illustrate some of the truths in these lessons:—It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was sure he could swim, but, he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all those waters there."

A gentleman much interested in Sunday schools went to Bethany Sunday-school, some time ago. He watched the services as they proceeded, and at the close went to Mr. John Wanamaker, the superintendent of the school, and, after expressing his satisfaction, said: "I don't want to take up your time. I am always after one point, and I want to know what the one point is in all these exercises, if you had to give up all else, you would keep." Without a minute's hesitation Mr. Wanamaker replied: "Ten minutes conference and prayer at the close of school. If I had to give up everything else I would come here, tap the bell, recite the lesson, have the ten minutes' conference, prayer, and dismiss.

INTERNATIONAL S. SCHOOL LESSONS.

1887, Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 1. October 2nd.

THE CENTURIAN'S FAITH.—Matth. 8, 5—13.

GOLDEN TEXT:—Verse 10.

The incident of this lesson is believed to have followed immediately after the Sermon on the Mount. It is related more in detail in Luke 7, and we need to keep that passage, in the study of this lesson, side by side with this.

Jesus was just entering into Capernaum, where he was now living, when a deputation of "the elders of the Jews," Luke 7, 3, waited on him. They were the foremost men in the Capernaum community—the governing body of the synagogue, and as such the Jewish magistrates of the town. This delegation, though Jewish ecclesiastical officials, came as the representatives of a heathen military officer, whose servant had been struck with a paralytic affection and was fast sinking. They appear to have been under obligations to the centurion for building a synagogue, and hence could also represent his religious position; and he undoubtedly thought they could have more influence with the Jewish prophet than he himself could have. Their request was at once complied with, and Jesus forthwith set out with them to the centurion's house. As Jesus approached the house, a second deputation met him, to deprecate his being put to so much trouble and to apologize by an humble expression of the centurion's sense of his unworthiness of the honor of such a one coming under his roof, Luke 7, 6. He himself appears to have followed, as if it had been too great a liberty to approach Jesus except at the distance of two mediations. He gives expression to his unworthiness to come to Jesus, and drawing a comparison between our Lord's position, whom he recognized as one under authority from above; and his own, he desired that Jesus should indicate his pleasure only by a word, and the disease would be subject to him. These expressions of the man caused Jesus to turn to the multitude and speak the words of our G. T. As this lesson not only describes faith, but enacts it before our eyes, we will study the subject topically and at the same time make personal applications.

Of this faith we learn:

I. That it was benevolent—Though this man was a Gentile it is believed he had become a "proselyte of the gate,"—one who believed in the God of Israel, without conforming to the Jewish ritual. The benevolent qualities of this centurions faith is shown (1) by its leading him to build a synagogue for the worship of God. (2) It is shown by his love for his servant; this love was not only in his service, but especially when sick and grievously tormented. When it required great self-denial to do so. Application.—One of the first manifestations of true faith is benevolence,—Love to God and desire to aid his cause; Love to our fellowman, even to those under our authority.

II. It was humble—I am not worthy.—This was an expression (1) of his conscious sinfulness, (2) of his despised position as a Gentile. Application.—True faith will lead us to humility; we will apply to Jesus, we will come to Jesus, acknowledging our, not others', sins and unworthiness.

III. It was confident and intelligent. "Speak the word only. For I also am a man under authority." He was confident that Jesus could work a miracle at a distance as well as near at hand. Believing Christ to stand under divine authority and knowing of the subjection of disease to him he intelligently reasons by comparing his own subjection to a higher authority and his authority over inferior subjects, with our Lord's position; that a word from him would be sufficient. True faith intelligently confides in Christ.

IV. This faith was rewarded.—The centurion received the favor he sought. But his faith was so great that he even received more than he sought. It outgrew his particular request and rested on Jesus as a prophet sent from God, and was therefore also in that particular rewarded.—He received the assurance that he shall sit down at the Gospel feast in the kingdom of God. We have here, v. 11 and 12, a beautiful example of the sufficiency of the Gospel feast for all nations, and the exclusion from the same of all unbelievers. Observe three estimates of the centurion's character: 1. His own,—not worthy,—because a Gentile and sinner. 2. That of the Jews,—worthy, because he had built a Jewish synagogue,—the outward act. 3. That of Christ,—worthy, because of his faith.

Lesson 2. October 9th.

THE TEMPEST STILLED:—Matt. 8, 18—27.

GOLDEN TEXT:—Part of v. 26.

The day of which we learn concerning its close in this lesson was a very busy one in the life of Christ. The morning began with miracles; by noon an immense throng had gathered around him; during the afternoon he taught them in parables, with the evening came the exhaustion of his body and the reaction upon his highly wrought mind. He can find no rest among the ever accompanying crowd at Capernaum; so he resolves to seek the quiet of the sea and its thinly populated eastern shore. The incidents of this day according to Robinson's Harmony of the Gospels are those recorded in Matt. 12 from v. 12, and 13 Mark 3, from v. 19, and 4; and parts of Luke 8, 9, 11—13. This lesson comes in very appropriately after that of last Sunday, for it also relates, as the G. T. suggests, to faith. We have in it a trial of faith. Jesus had been sitting in a ship,—boat, teaching the people as they stood on the shore, chap. 13, 1, 2. In the evening he gave commandment to depart to the other side of the sea, Mark 4, 35. While preparation was made for the voyage he probably (v. 23) went on shore where he met the scribe and disciple of our lesson.

I. The trial of two would-be-followers, v. 19—22. The scribe proposed to follow Christ, doubtless, as the reply would intimate, from interested and mistaken motives, from worldly ambition, or like others, for the loaves and fishes of the miracles. Christ did not accept, nor reject the proposal. To try his faith he simply showed him what his choice really meant. He made him mindful of the fact that it would cost self-denial for one who was accustomed to home, wealth and honor. The Word does not tell us what the result of the interview was, he may have turned away sorrowfully.—Here was a spontaneous outburst of faith, which needed sober reflection to give it worth. Another disciple would follow him but desired first to bury his father.—Here was a sluggish faith,—a faith that needed to be spurred up and confirmed. The request to go and care for his dead father is very reasonable and becoming in all ordinary circumstances, if only the word *first* be omitted. Christ's work, obedience to him, the salvation of the living, must stand first. *Follow me:* Christ would teach by his command the relative importance of the different duties. Notice the extremes of these two persons, one would rush after Christ without consideration, the other delays after he is called.

II. Trial of the twelve followers. The twelve needed not the restraint for spontaneous faith like the scribe, nor the spur for sluggish faith, to enable them to be followers of Christ, they had already learned these lessons and were following him. They were in the boat with Christ. But a storm threatening them with destruction, arose. The Master was not with them exerting his divine power, but had succumbed to his human nature. They awoke him, with the cry of despair. Here too was a faith in the saving power of Christ; but this faith was lacking in hope, trust, and confidence. It was little faith. A faith yet unable to withstand the storms of life, and which needed growth and strength, Christ let the storm rage on undisturbed until he had rebuked the agitation of their souls. He let them understand that a most precious opportunity of signalizing their faith in Christ had been given, and given in vain. Jesus rebuked the storm and there was a great calm. This caused them to marvel; they were learning new things concerning their Master; their faith, though little, was growing under these manifestations of his power.

In applying this lesson, we should ask which of these faiths is ours? Have we that *spontaneous* faith that is willing to rush into anything without consideration; or that *sluggish* faith, that is continually putting off the following of Christ? Or are we in the ship with Christ and have that *little* faith? The church of Christ is the ship, it is a ship on a voyage not in a harbor. True followers are *in* the ship toiling and laboring according to the commands of the Lord, who is with them though at times asleep. The storms of per-

secution, opposition, worldliness, false doctrine, and every opposing force which the great enemy of good can excite against the people of God have to be encountered. Jesus sometimes delays the rebuking of the storms that our faith may be increased. The hope of the Church lies not in the absence of danger but in the presence of Christ.

Lesson 3. October 16th.

POWER TO FORGIVE SINS.—Matt. 9, 1—8.

GOLDEN TEXT:—The Son of Man has power on earth to forgive sins.

Chronologically this lesson would come in before the Sermon on the Mount. Verse 1st properly belongs to the eighth chapter, hence should be considered entirely seperate from the account of the healing of the paralytic. This verse relates to the return of Jesus from the country of the Gadarenes on the other side of the sea, to Capernaum, his home.

I. Power over sin, v. 2. As in the last two lessons faith holds an important position, so again in this, and in considering the incidents we must not lose sight of the fact that this lesson gives an example of strong faith. The circumstances surrounding this incident are more fully related in Mark 2, 1—4, which passage should be read in connection with the lesson. What caused these men to go to so much trouble to bring their sick friend to Jesus? 1st, The disease of the man, and 2nd their faith in the healing power of Christ. The sick man had not only faith to be healed but also faith in the sin-pardoning power of Christ. Christ saw this faith and fully understood it. He healed his worst malady first. Jesus could not have done this if the man had not felt the need of this healing. Jesus read his heart and cheered it with: "Thy sins be forgiven thee." When the loving Savior looked into his eyes, and spoke those words into his ears and heart, how cheered must that poor soul have felt! How different these words sounded to the ears of the unconverted scribes. To them they sounded blasphemous and called forth evil thoughts against Jesus. It is well to note the gentleness of Christ's rebuke. He did not curse them for their evil thoughts but with a few reasoning questions tried to lead them to know that the power to forgive sins was as much his as that to heal the sick. That both belonged to God, and that he, as Son of Man, was also Son of God and had this divine power. In our Lord's argument it should be carefully noted that he does not ask which is easier to do, but which is easier to claim,—to say. The former power was the easier to claim, and Jesus means to say now, (v. 6,) I will prove my right to say it, by saying it with effect.—"Arise, and walk." By doing that which was capable of being put to the proof, he would indicate his right and power to do that which in its very nature is incapable of being proved. "Arise, take up thy bed." He was not only to show that he was healed, but immediately and completely cured as immediately and completely as his sins were forgiven. And he arose, etc. The test was successfully applied. His walk was truly "by faith," and he went glorifying God. The effect of this was fear and glorification of God on the part of the people. Christ proved that he could heal the soul of sin by healing the body of disease—the result of sin.

"In this miracle we have an enacted parable of sin and repentance. The paralytic typifies:

1. *The Sinner*, by his original helpnessness. Isa. 40, 30; John 6, 44.

2. *Faith*, by his earnestness to come to Christ in spite of obstacles. Ps. 25, 15; 86, 2, 7.

3. *A common Christian experience*, by the delay he suffers between his repentance and faith, and his cure. Jas. 5, 7—8.

4. *The power of divine grace*, in the ability to obey Christ's command received in the very attempt to comply with it. Phil. 4, 13." —ABBOTT.

Lesson 4. October 23rd.

THREE MIRACLES.—Matt. 9, 18—31.

GOLDEN TEXT:—According to your faith be it unto you.—Matt. 9, 29.

In time, this lesson comes in, probably on the day after the stilling of the storm, on the return of Jesus and his disciples to Capernaum from the country of the Gadarenes. Jesus was invited by Matthew to a feast at his house. It was during the progress of this feast, and the religious conversation in connection with it, that our lesson for to-day begins. As in the last three lessons, the subject of faith is the most prominent in this. We have here, faith illustrated in three examples, and in different degrees.

I. The Ruler's Faith. His name was Jarius, as we learn from the other Gospels. As a ruler of the synagogue, he was probably among the delegation who came to Jesus in behalf of the centurion's servant, and was thus impressed with his power to heal in cases which seemed hopeless. Four things are necessary in a faithful and a successful application to God by prayer; these we find illustrated in v. 18 with the parallel in Mark 5, 22—23. 1. We must place ourselves in the presence of God.—The ruler came unto him. 2. We must humble ourselves sincerely before God,—he fell down, etc. 3. We must lay open our wants with a holy earnestness,—he besought him greatly. 4. We must have unbounded confidence in the power and goodness of Christ that our prayers shall be granted,—lay thy hand upon her and she shall live. In the faith of this ruler we see these different degrees: (1) It was strong. (2) Earnest. (3) Benevolent. (4) Intelligent. 5. It was a tried and tested faith, tried by—Mark 5, 35, by the mourners at the house upon their arrival, by the scorn of those present. 6. It was successful faith.

II. The Suffering Woman's Faith. Aside from the account given here we know little concerning this woman. LANGE says: "In tradition she appears under the name of Veronica, who in the presence of Pilate, proclaimed the innocence of Jesus, and on the way to Golgatha wiped his face with her handkerchief." This poor woman after suffering from a painful, disgraceful and fatal disease for twelve years, in this time suffering much from the hands of physicians, and now brought to the last point of wretchedness, want and despair, resolves in herself to apply to the Great Physician. Her faith led her to feel that she could secretly, and privately, by touching his garment from behind, be healed. Of the faith of this woman we notice that it was 1. Great, though perhaps intertwined with some imperfect notions. 2. Intelligent,—founded on facts. 3. Active,—it led her to seek Jesus. 4. Successful,—Jesus recognized it and helped her.

III. The Blind Men's Faith. Here we see two in helpless sorrow; they could not see only cry. In their cry we have a double confession of their faith in Christ; (1) in his power to help, (2) in his Messiahship. Jesus delayed attention to them until he came into the house. He could best deal with them spiritually in private, and spiritual sight was more important to them than natural sight. He also, by the delay, tested and strengthened their faith, teaching them at the same time the value of importunity in prayer. "Believe ye that I am able to do this?" This was a question as to their faith in him, not as a mere prophet but as the Messiah of which the prophet had said, "He shall open the eyes of the blind," Isa. 35, 5. Upon confession of this faith, Christ touched their eyes. They could not see Christ but were allowed to know his personal presence by his touch. Their eyes were opened,—their faith was successful. These three incidents illustrate three different effects of sin:—Death, disease, blindness, and God's method for their removal. God has made a way of escape for all manner and degrees of sin. Our duty is to exercise faith in this way and in trust and obedience apply for help.

Lesson 5. October 30th.

THE HARVEST AND THE LABORERS.—Matt. 9, 35—38; 10; 1—8.

GOLDEN TEXT:—Freely ye have received, freely give.—Matt. 10, 8.

In this lesson we have a capital opportunity to awaken new interest in mission, and in all Christian work. Both old and young may be made to feel the impulse to do something in the service of God and man. To aid in this we will consider:

I. The Labors of Jesus and his Disciples. The disciples were to be apostles, evangelists and missionaries. They were to be laborers in the Lord's harvest-field. He was about to commission them to this work, but it was necessary that they should have a training in this work from the Lord himself. Hence they followed and went with him from place to place, about all the cities and villages. Their first work was to teach and preach—instruct in, and proclaim the good news concerning the kingdom of heaven. Their second work was to heal diseases. We notice here that the Gospel blesses men both temporally and spiritually. The beneficient effects of the Gospel should always accompany the preaching of its heavenly truth, as a proof and type of its spiritual value. The individual who becomes a Christian is better for this world; more useful and more happy. Verse 36 gives two motives for Christ's work: 1. The need of the multitude,—they fainted like scattered sheep. 2. His compassion to them. Tender, loving pity, is the character of Jesus' mission on earth and should be the characteristic of all mission work. The greater our experience of the change the Gospel produces, the more shall we desire others to enjoy the same experience.

II. Laborers for the Harvest:—The harvest is plenteous. The whole world is the field, in this there are many who may be won for Christ. The time for harvest had arrived, the world was ripe for the Gospel. But it was a lamentable fact to Christ that the laborers were few; few concerned themselves about this work, few were qualified for it. Is this not still too much the fact? Verse 38. Here we see the duty of the labors and the church in respect to this fact. Jesus not only calls the attention of the disciples to this fact, but he urges them on to prayer. He tells them, (and also us) to go to the Lord of the harvest,—to God whose the field and the grain is—and pray that he may qualify them, and send them and others into his harvest. Only those sent by the Lord are truly qualified for, and can work successfully in his harvest-field.

III. The Apostles sent on a tour of Evangelization. The twelve had been chosen as disciples before the Sermon on the Mount. Here they are formally summoned to go out to their work. Their commission at this time was for a temporary service, and included the power of working the same miracles that Christ wrought. This commission comprises specific directions, directly applicable only to this temporary mission, and part of them were subsequently declared void by Christ in their later and wider ministry. Having commissioned them he now gives them the sphere of their work—"Go not into the way of the Gentiles." —Do not take any road leading to Gentile populations. The time had not come for establishing missions to the heathen. They were first to be home missionaries. They should gather the lost sheep among their own people. They are to tell the Jews that their long-expected king had come. "Freely ye have received," etc. They were not to make their preaching or their power to work miracles a means of gain. Learn:

1. Jesus was a missionary, and all his disciples should be filled with a like missionary spirit.

2. Compassion for the lost is one great motive for mission work.

3. Working and praying should ever go together.

4. Our first work is with the Church. When *she* is awakened and active, then the world will be drawn to the Gospel.

5. We should as freely give to others as God has given to us.

A SETTING HOPE.—"The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection of itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise and the night is holy." How impressive in contrast with this, is the language of the prophet, in describing that land where disappointment never comes: "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

MARRIAGES.

BLIEM—HINKLE.—On Sept. 20th, 1887, by A. B. Shelly, Mr. Henry T. Bliem, from Shelly, and Miss Emma E. Hinkle, from Richland, Bucks Co., Pa.

DEATHS.

SHIFFER.—In Bowmansville, Pa., on Sept. 8, 1887, Lizzie, daughter of Isaac G. Bauman, and wife of Daniel B. Shiffer, aged 28 years and 7 months. A bereaved husband and five children deeply mourn their loss. Deceased had just recovered from a serious attack of diphtheria, with which three of her children were still suffering. On the morning of her death, she was better and more cheerful than usual, of which her husband took advantage and went to Lancaster City to attend to business. An hour afterwards she was suddenly attacked with heart-disease, fell over and in less than half an hour she expired. Medical skill was at once summoned and every possible effort resorted to, to restore her to consciousness and life, but the Lord willed otherwise. Funeral services were held on the Sunday morning following, in the Pine Grove Mennonite Church, upon which occasion Rev. S. Ott preached German, from Matt. 24: 42—44; and Rev. J. K. Fehr, English, from 2 Cor., 5: 1. The large concourse of people that had gathered was a strong testimony that a beloved sister and friend had departed. Sister Shiffer was a faithful and devoted member in the Bowmansville congregation; and until recently the organist. Her christian walk and conversation continually manifested the fact, that she knew in whom she had believed; and that her religion was not a mere lip confession but a heart experience. She constantly sought by living faith the blessed communion of her Lord and Master. Next to the pastor and elder she was the leading person and a shining light in her congregation. Her heart always beat in sympathy and love for the souls of those still without Christ, and especially longed for that time when the glorious gospel of Jesus Christ should penetrate and illuminate the heathen darkness. We keenly feel the loss and mourn her sudden and early departure; but we know it was the voice of God calling her "up higher;" and we know God doeth all things well. Lord help us to say, "Thy will be done." Blessed shall be thy name for evermore.

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THE MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

CHRIST IS ALL.

Thy works, not mine, oh Christ,
Speak gladness to this heart
They tell me all is done,
They bid my fears depart.

CHORUS:—To whom, save Thee,
Who can alone
For sin atone,
Lord shall I flee.

Thy righteousness alone,
Can cleanse and beautify,
I'll wrap it 'round my soul,
In it I'll live and die.

CHORUS:—To whom, save Thee,
Who can alone
For sin atone,
Lord shall I flee.

For the Mennonite.

JOHANNES FALK, AND THE RISE OF THE GERMAN REFORMATORIES.

C. H. WEDEL.

Who has not read of Grace Darling, the brave fisher-girl, who in her daring courage rescued a number of stranded sea-men from sure death? Her father was a fisher and watch-man in one of the light-houses on the rocky coasts of Scotland. He sits one dark November night, after the beacon-light has been kindled, in his room and rests from the labors of the day. Out at sea, there rages a tremendous storm and dashes the waves of the ocean against the coast with a roaring thunder. Not a single star glimmers on the sky. The deepest blackness of night reigns supreme over the sea in all its terror. The elements of nature contend with each other in such an unrestrained ferocity that even men feel uneasy upon solid ground. But the crash and the thunder seems to sing the watchman into slumber. He knows, the beacon-light is burning and so he rests his head on the table, unconcerned about the storm which rocks his light-house to and fro. There—all at once—, his daughter, a young lady of 20 years of age who sits at the table and knits,—starts up, bewildered. A deadly paleness creeps over her face and her kneedles drop to the floor. She siezes her father by the shoulder and rouses him out of his slumber. "Father," she cries, "father,—I hear voices that cry for help. Out at sea certainly a ship is in danger!" The watchman rubs his eyes and shakes his head doubtfully. "You are mistaken, child!" he says, "I hear the howling of the wind and the roaring of the waves that dash against the coast." "No, no—" she says —"there—human voices that cry for help!" But who would venture out in such a night into the open sea in a little boat? "It is impossible," the watchman says, "it is sure death; my muscles are too stiff; I cannot steer a boat through the turbulent waves in such a tempest!" and shakes his head in despair. "But father!" the courageous woman exclaims, —"they are *human* voices and they cry for help and help we must bring them!" and without a moments hesitation, she sets her lamp close to the window, rushes out and her father follows. She loosens a boat; she takes hold of the oars with a firm hand; she rows out into the wild ocean to a rock, from where the voices seem to come and, assisted by her father, Grace Darling rescues nine sea-men from sure death in the mercyless waves of the ocean.

This incident symbolizes very strikingly the origin of that movement in the Christian church which at present we call Innere Mission. The years of the close of the last and those of the opening of the present century are marked by such turbulence and revolution in all departments of national, social and intellectual life that correctly they may be classed to the most stormy periods of all history. Nations rose against nations in bloody wars; a brutish soldiery marched through the countries of Europe, pillaged the villages and want and poverty and immorality and wickedness followed. The religious condition of the lower classes was deplorable beyond measure. The spiritual life in the church lacked vitality; formalism had full sway; the robber was pursued, but the robbed one was left dying by the wayside, untouched, unheeded. But some began to wake up. Single men whose souls were filled with the spirit of true Christian zeal and small circles, in whose midst the problems of the time were discussed, roused the church out of its slumber and understood the thousandfold misery that followed the wars and revolutions—as hu-

man voices that cried for help. And it is singular to observe, how the great problem of rescuing the rising generation was grappled with by different men in different countries. In England, Robert Raikes, founded the blessed institution of the Sunday-school, In Switzerland Pestalozzi gathered poor, wretched, deceased children into his school at Neuhof and exemplified in his true love and tender regard for these neglected outcasts the highest degree of self-sacrificing Christian labor. But the most remarkable institutions, that have originated the name "Innere Mission" to be applied to the work of the Christian church in this line, are the German Reformatories, "Rettungs-hæuser"—"houses of rescue," as they are called, into whose walls the orphans and children of poor parents are gathered to receive Christian instruction. And this mode of Christian work was introduced by a man who seemed the least trained for it, but who was led by divine providence to ponder the social problems of his surroundings and to solve them in such a manner which was soon recognized to be the correct one and led to those universal efforts of true Christian zeal whose success vindicates so beautifully the power of Christian love in the Protestant church. His name was Johannes Falk. He was known in his days as a literary adventurer and satyrical writer, before the impulse of Christian love turned his attention to that work with which his name is so closely connected. It might be of interest to see, how he was led to engage in the work of preaching Christ by deeds and how the first German Reformatory was established.

Johannes Falk was born, as the inscription upon his tomb-stone reads, "on the Ost-sea strand" in the old city of Dantzig, 1768. His father was a wig-maker whose idea of life was the right making of wigs. This was a respectable business in those days, when everybody went about in borrowed locks. Little John seemed not to fit into the stern wall—disciplined family. His restlessness, his unbounded love for music, his feverish interest for stories and books was a problem to his father. His school-days were closely clipped. With his 10th year he entered the work-shop. His father could not see why his son should have such quaint flashes of thought and entertain notions of earning his daily bread somewhere else but in a wig-shop. John was but a poor apprentice and all instructions and most severe punishments seemed to be of no avail. This constant ordering and curling and powdering of hair was repulsive to him. With his pocket money he bought a few books, but the members of the family would snatch them away from him, when he was reading, asking him whether the devil had got hold of him again. So the days of childhood of such a boy whose soul craves for knowledge and who feels the calling to a spiritual vocation, are dreary enough. As at home everybody prevented his reading and he was sent to bed without a candle, lest he might read, —he would stop on his errands in the streets and read by the flickering light of a lamp-post, until his book would drop from his frozen fingers. His timid nature would sometimes venture to protest against the cruel treatment he met with, but his protest was beaten down with a stout hazel-stick, until his struggle became almost unbearable to him. There—all at once—a wagon rolled over him and broke his leg and to his unbounded delight, he could stay in bed for weeks, doing nothing but read. Slowly, very slowly, the conviction dawned upon his father's mind that Johannes would never make a good wig-maker. Very reluctantly the father consented, that his son might sing in the choir and take English lessons twice a week. Little John studied with greatest zeal and excelled over all his school-mates in a short time,—so that at last, after much consideration, it was decided at home that he might become a student. After having finished his studies at Dantzig, he was dismissed to the University in solemn assembly of the prominent councillors of Dantzig. The parting-words of one of these old noble men, addressed to Falk, were of a prophetic character. "John!" he said,—"we have provided for thee at the University and one thing only we ask in return. If even a poor child should knock at your door, think it is we, the old, gray-headed burgs-masters and councillors of Dantzig and do not sent us away!" Falk went to Halle, studied with great energy, made all the romantic experiences of a students life, "walked the misty mountain-tops of thought" like the rest, discussed the great problems of Being and Not-Being, —but left the halls of learning with a soul, struggling for the light, with a heart unfed, in spite of the comprehensive philosophical systems, he had studied. German learning and literature climbed in his days the mountain-tops of brilliancy, in spite of all the tumults of political life. And Weimar was the place, to which many reflective minds looked for new light on the serious problems of the times. Thither Falk went. The names Gœthe, Schiller and Herder made this city famous. The literary circles that clustered around these men rivalled the palmy days of Greece. Here Gœthe read his poems of deep insight into human nature; here Schiller electrified all minds with his famous tragedies, so full of noble thoughts and inspiring ideals; here in fact everything was offered that human learning and literary skill could produce; but—Christianity was set aside. The most famous poets of the German nation had become intoxicated with the mythologies of the ancient pagan world and rendered but little advice as to the right comprehension of the times. The Prussian army lost the battle of Austerlitz 1805 and the blackened bleeding soldiers poured into Weimar, setting the town into a state of consternation. It's high, cultured society could criticise a drama,—but was at a loss altogether as to what was to be done, when the canonballs of the enemy hissed through the silent streets of Weimar. But, while all the people folded their arms in despair, —there was one man that bore his head up in manly courage, returning to the old power of Christian religion, venturing out of his shady-room to look at the misery of the common people. John Falk saw that poems and satires could avail but little in those days of universal need. He perceived that the time of sitting in easy chairs, reading novels and tragedies was past, when people died upon the streets for hunger; when contaminating deceases swept away the fathers and mothers, leaving their children without a home and without care. In the tumult of war and the general breaking up of all order that followed, he heard the voices that cried for help. And help was needed on all sides. French soldiers quartered in every village. They fed their horses on the unthreshed wheat and left the women and children of the poor peasants starve. Falk went into the villages, stopped the lawlessness of the soldiery, took the valuable documents of the peasants and hid them. He founded a society of "Friends in Need," so as to assist poor farmers in building up again their farms and was everywhere welcomed as a friend and a father—so that the duke made him his councillor and hung an order on his breast. John Falk had, after long and hard struggles, found his way back to the old God of the Christians and with this charge in his inner life, his heart became filled with a deep concern for the spiritual welfare of those around him and he began to preach Christ, not in vain words, but in deeds of genuine love.

The poor children of the town and surrounding villages came to his door every morning, begging for bread. He was the only one who had any sympathy for them. Four of his own children had died and he had buried his heart with them in the grave. Now he became deeply touched by the utmost need of these poor, straying children, orphans and others that had left their homes on account of their parents being too poor to support them, who begged their way from village to village, who slept in open barns and behind the fences and who became acquainted in their earliest years with the police and the prison-cells. The country was full of a rising generation of criminals. Nobody cared for these poor outcasts. All that the State did was to send them to prison for some time, thus training them as it were in the schools of deepest vice. Falk buried all his high ideals of winning applause and fame as a satirist and dramatic poet, opened his house, took in as many as he could of these poor, helpless children who were full of diseases, cleansed them and began to train them. *So the first German "Rettungs haus" originated.* It was hard work. The children had not the least idea of house-hold discipline; they were ready for any mischief; they knew not what it meant to obey, but Falk was perfectly at ease among the cannibal-looking faces around him. He told them Bible stories, taught them to sing and gradually chained them to a regular Christian life in a Christian home. *Love* was the principle that ruled the singular institution. It was a hard matter for the boys to stay. The old, roving spirit would seize them sometimes and they would wander off, taste once more all the romance and all the misery of a beggar's life, taste the discipline of the prison and return—to stay forever. Falk showed excellent gifts as a teacher. The boys would stare in his face, spell-bound, listening to his stories. Falk composed a number of childeren's songs. Who has not sung his: "O du froehliche, O du seelige, Gnadenbringende Weihnachts zeit!" After having been some years with Falk, the boys would be apprenticed out to various trades and so large numbers of so-would-have-become-criminals gained highest respect afterwards as tailors, masons, carpenters, etc.

The people in Weimar used to mock at Falk and ridicule his efforts, calling him "a perfect bore," because he constantly collected for his institution, but he persevered. And his work became known more and more and gained the highest approval of all competent minds. Towards the end of his life, he conceived the singular idea of building a house that should be a living evidence of the industry of his scholars. The whole building and every article in it should be made by Falk's boys. And he succeeded. The house was built and dedicated to its noble purpose. So Falk struck the happy idea of making his boys work together, one cheering another. Even in his last sickness, he would not permit them to stop in their work. The noise of it rung like music in his ears, till the sounds became dim to him and in the early twilight of a beautiful day in February, 1826 he died—leaving behind him "foot-prints in the sands of time"—the great lessons to be gathered from his work for that part of Home Mission that concerns itself chiefly with the education of poor, outcast children in the Reformatories and similar institutions.

Falk is a singular but striking example of how that inner change which the Bible calls "new birth" changes the views and ideals of life so radically. Falk, the literary adventurer, who occupied a conspicuous position in the renowned literary circle of Germany's first poets, became the house-father of

poor, outcast criminals. The writer of ballads and satires changed into a composer of children's songs whose words cluster around the Old, Old Story, and relate it in all its touching simplicity. Thousands stood in the midst of the wars and revolutions of that time, thousands heard of the misery and crime that followed—but while others heard only the alarm and echoes of political catastrophies, Falk heard the voices of human beings that cried for help and exemplified in his work of self-sacrificing love the high and noble calling of every true Christian.

For the Mennonite.

FAITH-HEALING.

BY JOSEPH S. TAYLOR.

In the June number of the *Century* Rev. Dr. J. M. Buckley, the brilliant editor of the New York *Christian Advocate*, publishes a careful and learned paper entitled "Faith-Healing and Kindred Phenomena." The conclusions arrived at by the editor of so prominent an organ of the Methodist church are entitled to respect, and will receive it, by reason of the known character and ability of the writer. Dr. Buckley has the advantage of being not only a Doctor of Divinity but also a Doctor of Medicine, with a great deal of experience in both departments. To these qualifications he adds the advantages of travel, of thorough scholarship, and, we believe, of real piety. His discussion is widely different from the usual style on this question. Those who believe in faith-healing do so ordinarily on the testimony of others who claim to have been healed, or because of a cure which they believe to have themselves received through the agency of prayer. On the contrary, those who discredit the entire practice of faith-healing as a delusion or a fraud, do so most frequently because they doubt the testimony on which the reality of the cures is claimed to have been established. But the faith of the one class and no-faith of the other are generally equally dogmatic; and when you come to sift the arguments, they generally amount to this: "I believe in it because I believe;" and "I don't believe because I don't." When we find a discussion, therefore, carried on in the spirit of fairness and in a manner as scientific as the nature of the case will admit, we ought to be thankful, and look the matter squarely in the face. It is a great deal better to have the truth than to vindicate this or that set of opinions. I propose, therefore, to set down a few of Dr. Buckley's conclusions, claiming no originality at all for the information and inductions by which they have been established, nor attempting to add any opinion of my own.

FACTS.

After stating numerous personal experiences with "animal magnetists," "trances," "Millerites," and "mesmerizers," Dr. Buckley presents a series of well attested facts concerning the "influence of mind upon the body." Under this heading he refers briefly to the cures of Prince Hohenlohe and Father Mathen; to the cures effected by prayers at Roman Catholic and Greek Shrines; to those at Knock Chapel, Ireland, and Lourdes, France; to those of Joseph Gassner, Roman Catholic priest in Swabia; to those of Dorothea Trudel, Rev. W. E. Boardman, Dr. Charles Cullis, Rev. Mr. Simpson, Mrs. Elizabeth Mix, and George O. Barnes. Having in a general way credited the cures that undoubtedly resulted from the influence of all these "healers"—without either admitting or denying anything as to the particular mode or power by which people believed themselves to have been cured—Dr. Buckley enters upon the discussion of the

TESTIMONY TO PARTICULARS.

Having been a practicing physician, and being well acquainted with the medical literature of this scientific age, Dr. Buckley's researches under this heading are of transcendent importance to the discussion, and therefore I shall enumerate his declarations with some particularity. The following is an epitome of his conclusions:

1. All *honest* and *rational* persons are competent to testify whether they are sick and whether they feel better or well after having been prayed for by Boardman, Simpson, or Cullis.

2. But the testimony as to *what diseases* they had and whether they are *really cured* is of no value unless scrutinized by persons competent to do it.

3. Diseases are internal and external. No individual can know positively what *internal* disease he has. Even the best physicians are often mistaken in the diagnosis.

4. It is not easy to determine what an *external* disease is. Tumors are often mistaken for cancers, and cancers are of different species—some incurable, others curable, by medical skill.

5. *Hysteria* can simulate *every* known complaint: paralysis, heart-disease, and fever and ague. *Hypocondria*, to which highly educated persons of sedentary habits are liable, *will do the same.*

6. *Dyspepsia* can produce symptoms of organic heart-disease; diseases of the *liver* have been mistaken by eminent physicians for *pulmonary consumption.*

7. Especially in women do the "troubles that they are most subject to" give rise to hysteria, in which condition they may firmly believe that they are afflicted by diseases of the spine, of the heart, or of all the organs.

8. The solemn assertion of a responsible person that he was cured of a particular disease can prove only that the symptoms of what he thought was that disease, have disappeared.

9. A case is given of a woman who was to undergo an operation for ovarian tumor in St. Luke's Hospital, New York; when ether was administered the *swelling* disappeared, showing that it was caused by hysteria and not by tumor.

10. But after all deductions have been made, the fact that most remarkable recoveries have been produced remains. The object of these remarks is not to discourage all testimony, but to show the conditions upon which its value depends.

EXPLANATION OF THE FACTS.

After an inquiry as to whether all the reported cures of the various schools of healers have a common cause, the writer produces a number of cases in which no religious element was claimed to have entered; depending entirely upon natural mental cause. Among these are:

1. The charming away of warts;
2. The curing of scurvy by a deception practiced upon soldiers;
3. Consumption cured by the patient falling into water;
4. A woman who was cured of dropsy by being frightened by a bull;
5. The famous metallic tractors of Dr. Perkins; he claiming that cures were effected by galvanism; but when a wooden tractor was painted in imitation of the metal, it produced the same result.
6. A silver dollar wrapped in silk to to cure an ulcerated tooth.
7. The cure of scrofula by the kings of England.
8. The daughter of an eminent clergyman of New York, who was supposed to have a dangerous disease requiring a painful operation, but who, when sternly commanded by her physician, arose and went down-stairs; she entirely recovered, and never had a relapse.
9. The cure of paralysis by Sir Humphrey Davy by placing a thermometer under the tongue of the patient, who, imagining that the instrument possessed curative power, claimed instant relief, and in two weeks was well.

Next Dr. Buckley cites a number of cases in which mysterious and occult powers were claimed by the "healers." Of these I give a few.

1. The trances and cures of Mesmer.
2. The power of witch-doctors among the negroes of Africa, both to produce disease and to cure it.
3. The testimony of intelligent missionaries relative to the extraordinary cures that follow the magical rites employed by pagan priests and physicians.
4. The cures of Mormon missionaries, which is one of their chief methods of making converts.

INDUCTIONS.

Thus far not a word has been said about "faith" and "prayer," all these cases, and thousands like them, having been cured without any religious pretensions whatsoever. It seems therefore safe to conclude:

1. That mental states, with or without belief, may produce effects either of the nature of disease or cure.
2. That unbelief in persons not acquainted with these laws of the human mind, but willing to be experimented on, is often more favorable to sudden effects than mere stupid acquiescent credulity.
3. That concentrated attention, with faith in the healer, may operate powerfully and instantaneously upon nervous diseases, or upon any disease capable of being modified by the nervous or circulatory systems.
4. That rheumatism, sciatica, gout, neuralgia, contraction of joints, and certain inflammatory conditions, may disappear under certain mental states, so as to admit of helpful exercise and increased nutrition, and be thus permanently cured.
5. That no healers are able to restore a limb, or eye, or finger, or even a tooth which has been lost.

The miracles of Jesus are then examined. He not only cured certain diseases, but "all manner of sickness." He *could* restore limbs, for he sends word to John that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the *dead are raised up.*" He made the "maimed whole," and restored the ear of the high priest's servant. Likewise the apostles made no distinction of cases, and *raised from the dead.*

CHRISTIAN FAITH-HEALERS

are therefore discredited by the following three facts:

1. They can exhibit no superiority over pagans, spiritualists, magnetizers, and mind-curers.
2. They can not equal the mighty works that Christ produced, or the works of the apostles.
3. All they really accomplish can be paralleled without assuming any supernatural cause, and a formula can be constructed out of the elements of the human mind which will give all the results of their *prayers and annointings.* That formula is, in its simplest form, *concentrated attention.* If to this be added reverence for the true God, or false gods, spirits, witches, magnetism, the operator, or simple unnamed *mystery*, the effect is greatly increased.

By all this it is not sought to weaken the belief in the efficacy of prayer or to antagonize any declaration of Scripture. The Bible does *not* say that prayer will always secure the recovery of the sick. Paul had a "thorn in the flesh," and "besought the Lord thrice that this thing should depart from me," but received: "My grace is sufficient for thee."

No one can demonstrate that God can not work through second causes, so that

(*Concluded on page* 24.)

A COMMON MISTAKE.

It is a terrible thing for a man to have a good opinion of himself—to think that his conduct and character are fit for the eye of God, and deserving of his approval. For if a man think well of himself and fancy himself a righteous person, he can lay no claim to Christ as his Savior, for Christ came not to call those who think well of themselves, and who trust that God will accept them for their good works, but he came to call those who are heavy laden under the sense of their sins—who feel they cannot make themselves better—who know that their case is so bad that no man can give them relief; and who, therefore, in the anguish of their souls, cry to the Lord to have mercy on them.

It is a right thing to pay one's debts, to be courteous to one's neighbor, and kind to the poor—to avoid evil-speaking and evil doing, and to acknowledge God as the Author of all good. This is all right in its place; but many flatter themselves that by such a course they have a good chance of acceptance with God in the day of judgment. Now, this notion however popular it may be, is a great delusion of the enemy for man's eternal ruin. Those who cherish this notion are altogether deceived. A person may be blameless in his ways before men, and amiable and devout in his disposition, without having a particle of Christianity in his heart. Morality, and the performance of the outward decencies of religion, give no title to heaven. There is not one in heaven who is there on the ground of his personal merits, or of his good deeds. All those who are admitted there are there as sinners saved by the sovereign grace of God. They are those who know their own defilement, and unfitness for God's presence, and who, therefore, "have washed their robes and made them white in the blood of the Lamb." If you, reader, take the place of a righteous person, what need have you of Christ? A man who is safe on dry ground does not want a life-boat. A life-boat is useful to those only who are drowning. If you are not drowning, you do not want one. So, a Savior has to do with those only who are lost. And if you are not lost, you do not want a Savior to save you. If these, my dear friend, are your thoughts about yourself, you thus unfit yourself for the Savior. You do not want Christ, and Christ is not seeking righteous persons such as you presume you are. Christ came to seek sinners, lost and ruined sinners. If you come to him, you must come as a sinner—not as a saint. It is a man's sins, and not his goodness, that fit him for coming to the Savior. If you have not sins to be put away, you have nothing to do with Christ, and he has no business with you. It is the beginning of true peace and happiness in the soul, when a man is brought by the Spirit of God to know that he is a sinner—to feel the burden of his sins and to cry for mercy; for then the tidings that there is a Savior are indeed glad tidings to him. He learns with joy that Jesus came to save such as he is; he flees to him for relief, and by faith he lays hold of that Savior as his own. Thus the two meet who are exactly suited to each other. The Savior wants the sinner, and the sinner wants the Savior. Oh! what a meeting! the Savior rejoicing that he has found one who was lost; the sinner rejoicing that he "was lost, but is found." The Holy Spirit confirms their union, and heaven celebrates it. "There is joy in heaven over one sinner that repenteth."

Dear reader, have you thus come to Christ, and laid hold on him as your Savior? Have you really come as a sinner, and said to him in faith, "Thou camest to save sinners: I am one. Be thou my Savior. Thou camest to seek the lost: I am lost. Take me, let me be thine, and be thou mine, and mine for ever!"—*Selected by Lizzie S. Rickert.*

THE MOST NEEDFUL KNOWLEDGE.

BY E. P. MARVIN.

1. You are a sinner. Gen. vi, 5; Rom. iii, 10, 19; I John i, 8—10.
2. You are condemned. John iii, 18; Gal. iii, 10; I John v, 10.
3. God loves you. John iii, 16; Rom. v, 8; II Peter iii, 9.
4. Christ has died for you. Isaiah liii, 3—10; Matt. xx, 28; I Peter ii, 24.
5. Faith in Christ will save you. John iii, 18, 36; Acts xvi, 31; Rom. v, 1.
6. Unbelief will ruin you. Mark xvi, 16; II Thess. i, 7—8; Rev. xxi, 8.
7. Now is the time to be saved. Prov. xxvii, 1; Matt. xxiv, 44; Heb. iii, 7, 8.

"Haste, sinner, while God from on high
doth entreat thee,
And warnings with accents of mercy
doth blend;
Give ear to his voice, lest in judgment he
meet thee;
The harvest is passing, the summer
will end."

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me.—*Norman McLeod.*

FOR THE CHILDREN.

ADVICE TO BOYS.

Whatever you are, be brave boys!
The liar's a coward and slave, boys:
Though clever of ruses
And sharp at excuses,
He's a sneaking and pitiful knave, boys!

Whatever you are, be frank, boys!
'Tis better than money and rank, boys!
Still cleave to the right,
Be lovers of light,
Be open, above board, and frank, boys!

Whatever you are, be kind, boys!
Be gentle in manners and mind, boys!
The man gentle in mien,
Words, and temper, I ween,
Is the genuine truly refined, boys!

Whatever you are, be true, boys!
But be visible through and through, boys;
Leave to others the shamming
The "greening" and "cramming,"
In fun and in earnest, be true boys!

THE BLIND BOY'S SUNDAY-SCHOOL.

A lady from New York who is a missionary in Palestine, tells of a curious Sunday-school in Cæsarea. "During the busiest season of the year, I heard it mentioned that a youth who had occasionally attended our school had gathered a few little children about him, and was teaching them to pray." After visiting this little school, she says: "An American who knew nothing of the customs of the country would expect to find a place furnished, at least, with seats and a desk, and neatly dressed children. Instead, my little guide led me into the corner of a stable. The door was low, the light dim, the air oppressive with the heat of animals. Its floor was the ground, its sides mud, its roof of earth, low, and supported by rough logs. As I entered, about twenty boys and girls, of ages from fifteen to twenty, rose to receive me. Almost all of them, the leader included, were barefoot, and some were naked to the knees. These children had done what they could to make the place ready for the service, and had found a clean cushion and pillow for me to sit on. For their leader they had arranged three or four mud bricks together with a table made from a box, according to their boyish skill. On this rested a nine cent Armenian Testament and hymn-book, and a little bell, such as they hang round the necks of sheep. The leader was a boy named Luther, about twelve years of age, and utterly blind. The services consisted of the reading of a few verses of the third chapter of Matthew by one of the children, with questions by the leader, and explanations. Thus for about fifteen minutes his appropriate and useful questions on the verses read, and the usually correct answers, were well worthy of attention and imitation. 'I want to be an angel' was then sung by the children; and when the leader asked a very little girl to pray, she complied at once, repeating the Lord's Prayer in a childish voice, and apparently not at all awed by the spectators who had by this time gathered around. The children were all reverent and attentive. At the final touch of the bell they rose, and, making polite bows to their leader and the visitor, walked in a body quietly from the room. These children have already commenced to make missionary collections, chiefly consisting of eggs and heads of wheat. Coin is very scarce among them. One day I was going along where the carts that bring the unthreshed wheat from the fields were passing and repassing. I saw the little girl who came to bring me to the meeting busy gathering heads of wheat. On being asked why she did this, she explained that she was endeavoring to pay the debt of a very little boy whose big brother failed to bring his share of wheat."

DID YOU SPEAK TO HIM?

You had the chance, perhaps, such as will never come within reach of your influence again. Ah! how many precious opportunities slip through our fingers! The other day Mr. Spurgeon went to preach at a prominent chapel, and, after taking tea at the deacon's house, walked down to the chapel under the guidance of a son of the household.

"Do you love my Master?" was the question which, in his clear, manly way, the preacher put to his young friend. Before replying he stopped in the street, and looking his questioner straight in the face, said:

"Mr. Spurgeon, I have walked down to this chapel with the ministers for several years, and not one of them ever asked me that question before."

The faithful word was the beginning of new light; and seeking God, he found pardon and peace through Christ.

Sincere reader, if you be a follower of the Lord, ask yourself the question, "Have I done my duty in this respect?" Or are you letting the opportunities you have from day to day slip through your fingers?—*The Watchman.*

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—*Colton.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, NOVEMBER, 1887.

A proposition has been made to have our German papers, *Bundes Bote*, *Nachrichten aus der Heidenwelt*, and *Kinderbote* united, and have the consolidated paper published *weekly* instead of semi-monthly and monthly as these papers are published at present. The plan appears to be favorably received by many of the readers of the papers, and it will most likely be presented to our General Conference for consideration, and if found practicable be executed.

It is an encouraging fact to hear church members, young and old, speak of what they have read in their church papers. It shows an interest in church matters and in the papers published by their church. It is however a sad state of affairs which speaks badly for church-members, when they read all kinds of secular and political papers and are able to speak of their contents, but are ignorant of what is contained in their church-papers, because they have neglected to read them. It shows plainly that they are still more interested in the things of the world than in religion and the things of the church.

MISSION FESTIVAL.—A mission festival will be held in the West Swamp Church, on Sunday, Nov. 6th, the day previous to the opening of General Conference. Services will be held in the morning, afternoon and evening. A number of ministers from abroad will be present to address the meetings. A cordial invitation is extended to all to be present and participate in the services.

BUNDES BOTE ALMANAC.—The *Bundes Bote* Almanac for 1888, published by the Central Christian Publishing Company, of the General Conference of Mennonites, Berne, Ind., is on our table. It is nicely gotten up and profusely illustrated. Besides the usual almanac matter, it gives a list of the ministers and the different committees of the General Conference; and twenty-five pages of useful and interesting reading matter. We take pleasure in urging our readers to procure it for their use. Price: 10c. each; per dozen, 70c., (12c. postage;) Fifty, or more, $2.50, and postage. Address: Welty & Sprunger, Berne, Indiana.

GENERAL CONFERENCE.—But two weeks more and the time for the convening of our General Conference will have arrived. No doubt most, if not all, our churches have already elected delegates to represent them at this conference. In case there should be any churches who have not done so yet, they should at once attend to this matter and see to it that they are properly represented. All delegates should be supplied with a written certificate of their election.

(*Conclusion from page* 21.)

when the answer to prayer comes, though it appear to have *natural causes*, it is any the less a case of special providence. As we must all die, every person must at some time be in a state when prayer can not prolong his life.

When we are sick, the Christian doctrine is that we are to use the best means at hand and pray: "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done."

Faith-cure, so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects.

1. Its tendency is to produce an effeminate type of character, which shrinks from any pain.

2. *It sets up false standards* for determining whether a person is or is not in favor of God.

3. It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, etc.

4. It greatly injures Christianity by subjecting it to a test which it can not endure.

5. It directs attention away from the moral and spiritual transformation which Christianity professes to work—a transformation which carries divinity with it, so that none who believed it need any other proof that it is of God.

6. Like every other delusion, it has an irresistible tendency to mental derangement.

CHURCH NEWS.

CATECHETICAL.—In the Flatland, Schwenksville, Deep Run and Upper Milford congregations, each, a class of catechumens is being instructed by the several pastors. This is proof evident that the church is active and that continually all manner of people are born into the church of Christ.

PHILADELPHIA.—The summer season has ended, and our people, who had fled from the city to escape the heat amidst brick and mortar, have again returned. The work in the Sabbath-school and church has been resumed in all its branches. The annual re-union of Sabbath-school and congregation was held under very favorable circumstances, on the 25th of September. We enjoyed a very pleasant time together. The pastor, superintendents, C. H. Moyer and P. R. Kline, and L. O. Shimmel, addressed the audience. At each annual re-union we realize the sad fact that some have been called from us never to unite with us in time. The thought then forces itself upon us. "How many of us will be present at that "great re-union" in the kingdom of heaven? Last February, when "Lot's Choice" was the topic of our Sunday-school lesson, our superintendent asked each scholar and teacher in school to write an answer to this question: If God would give you your choice, of every thing desired, what special request would you make? The answers were to be given but the name should not be given, and the promise was made that the pastor would preach a special sermon on these answers. More than a hundred answers were given. Here are a few of them: "A pure heart," "A new heart," "To be more like Christ," "To be fitted for the position which I shall fill," "A clean heart that I might be the means of bringing those around me to Christ," "Long life to devote to Christ's cause." These are a few specimens of the answers given and give the reader a fair chance to recognize the spirit that worked within the many hearts. The announcement was made that on the first Sabbath evening in September the promised sermon would be preached. The pastor termed the subject, "The Spiritual Pulse of the Sabbath-school." The evening came and a large audience had assembled, and though the services were somewhat lengthy, none seemed weary. The fact that the pastor had no chance to know the names of those giving the answers enabled the scholars to use perfect freedom, and the sermon could be preached without seeming to be personal. We have reason to believe that impressions were made that will not soon be eradicated.—During the last week in September services were held each night, conducted by the pastor, except Thursday evening, when Rev. C. L. Moench, of the Moravian church, preached. Notwithstanding the stormy nights the meetings were well attended. On the following Sabbath morning the Lord's Supper was celebrated and one young man, formerly a Catholic, was received into full membership by the rite of baptism. Bro. A. B. Shelly was present and preached in German and assisted in all the services. At the close of the meeting the sacred elements were taken to the house of sister Judith Clemmer, and with her commemorated the death of our Savior. The evening previous a very interesting preparatory service was held at the house of sister Clemmer. In the evening a service of Song and Praise was held when the programme, as published in the last issue of the MENNONITE, was rendered. From many sides came the expression, from both members and staangers, that this had been the most blessed service in the history of the church. G.

SCHWENKSVILLE.—It has been quite a while since the readers of the MENNONITE have received a correspondence from us, nevertheless we were busy at work and things were still progressing. Our Sunday-school, which has until now been kept up for six months a year, closed again for the summer on Sunday morning, Oct. 9. The smaller children received each a neat little book. Addresses were made by the Supt. I. K. Freed, and the undersigned, After this it is expected to continue the Sunday-school till Christmas at least. A general explanation of the Sunday-school lesson will be given by the pastor one-half hour before Church services. We also have a class of ten, mostly young people, attending catechetical lectures. They will be received into the church on Saturday, Nov. 12. Communion services on Sunday following. We are also getting ready with a box of clothing to send to our Indian Mission. More work was done in every way these last few years than had been done for some time before.

W. S. GOTTSHALL.

MINUTES OF THE EIGHTY-FIRST SEMI-ANNUAL CONFERENCE OF THE EASTERN DISTRICT.

Pursuant to a resolution of the last session, the Eastern District Conference convened in the Springfield church, at Pleasant Valley, Bucks county, Pa., on Tuesday morning, October, 4, 1887, at 10 o'clock.

The opening devotional services were conducted by C. H. A. van der Smissen, and were followed by W. S. Gottschall, with a sermon based on 2 Timothy 4: 2. "Preach." The speaker dwelt chiefly on the call and qualification of the preacher and defined what the substance of preaching must be.

In the afternoon at 1.45, the chairman opened the first conference session proper, by reading Psalms 126, 127, 133 and 1 Peter 5., following with a very earnest and practical address, basing the remarks on Psalm 126: 3.

After reading of the minutes of last session, the names of the different dele-

gates assembled were taken by the secretary, when it was found that every congregation was represented, notwithstanding the fact that quite a number of ministers and deacons were absent.

On motion of C. H. A. van der Smissen, the secretary, a new office was created, that of an English Secretary. N. B. Grubb was then elected by ballot to fill that office.

The Home Mission committee then reported. N. B. Grubb gave an oral report concerning the work done at Germantown; also of the work done at Souderton, which is encouraging. Moses H. Gottschall reported that the services at Ridge Valley church have been regularly conducted, and that the interest and attendance was good.

A. B. Shelly reported that the committee appointed at the last session, to examine the historical collections for the forthcoming "History of the Mennonites," about being compiled by D. K. Cassel, has not yet done its work, but expects that it will be done in the near future.

A. S. Moyer, treasurer of the conference, presented the following report:

Balance in treasurer's hands, Oct. 1, 1886,		$456.24
Received for conference proceedings from		
West Swamp cong.,	$13.50	
Philadelphia cong.,	6.00	19.50
Received from		
West Swamp cong.,	26.73	
East Swamp cong.,	17.30	
Philadelphia cong.,	23.00	
Hereford cong.,	67.74	
Deep Run cong.,	20.86	
Upper Milford cong.,	52.03	
Interest on $400 for 1 yr.	20.00	227.66
Total,		$703.40
Paid to Germantown Mission,	100.00	
Paid to G. H. Gottschall (books),	12.00	112.00
Balance in treasury, Oct. 1, 1887,		$591.40

The work at Ridge Valley was further discussed, when it was finally resolved, that under existing circumstances conference directs that no services shall be held there for at least six months to come, unless requested by members of our church residing there. It was further resolved that conference is not willing to forfeit its present right.

Conference directs that a new edition, of a thousand copies, of the English catechism be printed. A. B. Shelly, C. H. A. van der Smissen and N. B. Grubb were appointed a committee to see that the work is properly done. The cost for printing and binding is to be paid out of the conference treasury. The treasurer has been appointed to receive the books, when finished, and all in need of catechisms shall procure them from the treasurer; the proceeds for the same shall be paid into the conference treasury.

The Home Mission committee asked for four dollars, expended for travelling expenses; conference directs that an order be drawn for the same and paid.

The afternoon session was closed with prayer by A. M. Fretz.

In the evening divine services were conducted, when C. H. A. van der Smissen preached a short but earnest and practical sermon from the combined text, as recorded, Romans 3: 28, and James 2: 24. N. B. Grubb then followed with a brief address based on Psalm 110: 1—4.

The Wednesday morning session was opened with devotional exercises by J. S. Moyer.

The publication work, in its different branches, of the General conference and the Eastern conference, was then considered and discussed at length with the following result:

The members of this conference express their interest in the cause and work of the Central Christian Publishing Company of the General conference and shall willingly support the same according to their ability.

Conference suggests that the General conference at its next session appoint an agent and authorize him to visit the several congregations for the purpose of soliciting the necessary aid to properly conduct the publication work of said conference.

This conference recognizes the usefulness of the MENNONITE, and earnestly asks the friends and members of our church to support it, by themselves subscribing and inducing others to do so. It is earnestly desired that all subscriptions be promptly paid. Conference donates the sum of $50 for the support of the MENNONITE. The publication committee was contiued for another year.

Enos Loux, formerly a member of this conference, but not a regular attendant for a number of years, asks that he be informed whether conference recognizes him as a member of this body or not. After some discussion a motion was offered and unanimously adopted, that the chairman appoint a committee of three, to confer with BRO. LOUX, and report at next conference. The following brethren compose the committee: Moses H. Gottschall, C. H. A. van der Smissen and J. S. Moyer.

A further resolution directs that the next conference be held on Tuesday, May 1st, 1888, in the Upper Milford church, Zionsville, Pa., and that the opening services be conducted by Moses H. Gottschall and N. B. Grubb.

After a vote of thanks was tendered the members and friends of the Springfield church for their kind hospitality, conference closed with prayer by Moses H. Gottschall.

N. B. GRUBB,
English Secretary.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

From Bro. J. J. Kliewer's quarterly report to the mission board, we extract the following:

CANTONMENT.

The course of the school for the last quarter was the usual. The highest number of scholars was 76. In consequence of 5 of our children going to the school in Kansas toward the end of April, and a little boy being taken home on account of feebleness, we closed the school on June 24, with 70 scholars, which is more than we had in opening. Although our aim, on the whole, is not yet reached we have great reason to rejoice in the advancement of some of our children. The Sunday-school and the services for the adult Indians, connected with it, has been regularly kept during the quarter, they were only, on account of Bro. Haury's absence, postponed a few times. Visits from the camp were generally very good, toward the last there were however only a few presents. I have tried, in my weakness, to tell them, through the interpreter, of Jesus the Redeemer, but if the Lord does not help and bless, my efforts are in vain. The question comes to me: "What shall I do, how shall I begin to become, especially for the camp Indians, the greatest possible blessing?" The thought which I could not suppress ever since I came here, viz., That more Gospel than what they have until now received, should be brought to the Indians, continues to press itself ever harder upon me. It is as Frank. Spreadhand, a grown boy of our school, who has the past two months worked for wages, recently said in a conversation with Bro. A. S. Voth; the Indians could not see; he could already see that the scriptural way was the right one, but they could not, else they would live differently.

From Rom. 1: 16 it is an established truth that the Gospel is a power of God unto salvation to every one that believeth; and if according to Rom. 10: 17 faith comes by hearing, and v. 13, whosoever shall call upon the name of the Lord shall be saved, then must we say with Paul, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Who knows, if not an old father or mother among our dear Indians may yet learn to love the Savior and die happy, if we could bring the love of God fervently to their hearts! It may be that many of them remain unsaved in time and eternity, because they do not receive the true knowledge of themselves and of the crucified Jesus! We will ask ourselves: Do we do for them what we should? Do we do what we can? At present they think and talk about that which pertains to flesh and sin in which they live. We should become more earnest and active in *real* mission work. But how shall we begin, we do not know the language. If the Lord will give us of that spirit of which the Apostles were filled on the day of Pentecost, which gave them ability to speak in other tongues, then may we, with courage, go to work to study language, and if the fruit of such work were no more, than to lead one soul to the Savior, the reward would be sufficient. We have at present no responsible interpreter exeept D. Tucker. But as he works at blacksmithing for the government during the week, we can not have the benefit from him which we should have from an interpreter. The boys which return to us from the government schools in the states, are not suitable for us. Our hope must be directed to those trained in our schools. May the Lord, in this respect, soon give us the necessary preparations. What can we do for those who have returned from these schools? I think we should pay attention to them. May the Lord fulfill his promise upon us, which he gives in Hezek. 36: 27. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Then will the Lord's work prosper and be a blessing.

Commending our work and ourselves to your prayers I remain yours,

J. J. KLIEWER.

We translate the following from *Die Gemeinde Unterm Kreuz*:—A Mennonite writing from Dakota: "When such people, who will not take an interest in mission work, will through mercy get to Heaven, they will there view the mission cause with other eyes than they did while on their earthly pilgrimage. I imagine, they will then be likely to say as follows:—"Yes if I had known this I would, in my earthly existence, have taken part in mission work." I always say to the people, first give your hearts to Jesus, then come and assist in mission work."

Four weeks before Rev. Henry Ward Beecher's death, while talking with Dr. L. W. Munhall, who was at that time conducting a series of evangelistic meetings in Dr. Talmage's church, he said: "I rejoice at the great success you are having with Dr. Talmage's people. I wish I could have you in my church. I should like to see an old-fashioned Holy Ghost revival in Plymouth Church before I go home; but I suppose I cannot. I don't think my people would stand it." As he thus spoke his eyes overflowed with tears.

THE SABBATH SCHOOL.

THE INFANT CLASS.

We consider the infant class the most important in the school. It is the one that requires the most patient, careful yet most interesting instruction. Teachers of the infant class should aim to give instruction in the easiest, simplest way. In dealing with little children we should bear in mind that their intellectual powers are but little developed, and their experience small. On the other hand children have large heart-power-capacity for loving—and almost unlimited faith; hence the child should be taught wisely, directing its affections, placing before its mind the beautiful, loving and holy character of God, the gentleness, the goodness of Jesus; simple statements of Bible truths drawn from Bible illustrations; showing them the beauty of kindness, of gentleness, of perfect truthfulnsss, of obedience and brotherly love, will be the means of impressing the Gospel truths on the young minds.

Children's souls, like their bodies, grow best in sunshine. We can learn from this to make all the surroundings of the child's religious life as attractive as possible. But do not force the growth. Plant the good seed in faith, then gently stir the soil, and oh, so gently pull up the weeds; learn to keep doing this, and to wait, remembering that results are in God's hand.

WHAT A TEACHER SHOULD EXPECT FROM HIS SCHOLARS.

1. He should expect to meet with indifference in some scholars; and should prepare for such.

2. The teacher should expect deference and respect for himself; and should aim to have it.

3. The teacher should expect the scholars to prepare the lessons before coming to school; and should therefore prepare it himself.

4. The teacher should expect the scholars to give to benevolent purposes; he should therefore teach and practice benevolence.

5. The teacher should expect the scholars become Christians; he should therefore be himself a professing and practicing Christian.

MEMORIZING SCRIPTURE.

Some of our wise, white-headed saints (may Heaven spare them to us long!) have suggested that our children of these latter days "learn by heart" too little Scripture. We wonder if this charge is not true? How many scholars memorize even the 2 or 3 verses of the lesson enclosed in brackets for that purpose?

One superintendent, whose school we visited, finds the following plan successful:—Before the day's lesson is read, one class, selected at random, is required to rise and repeat in concert with the teacher that portion of the lesson indicated; and as no class knows when it will be called on for this exercise, all are expected to be prepared. The same plan is pursued with regard to the Golden Text. Such a training would certainly make review day much more interesting, and could scarcely fail to provide each scholar with a rich fund of Bible lore.—PRIMARY S. S. TEACHER.

As one travels in Europe for the first time, he is struck with the colored uniforms worn by servants. He makes inquiries, and is informed that the servants of such a nobleman wear yellow; of such, green; so the servants of the various noblemen are easily recognized wherever seen. So the servant of God bears his mark.—G. E. REED.

A leading minister of Boston, when a young man, taught a school which was reputed to contain some very bad boys. He conquered the worst ones by simply reversing the usual plan, and appointed monitors to discover and report not the faults, but all the good things they could find in the other scholars.

The clapper complained that the bell was cracked. "It is true," remarked a by-stander "but you cracked it; and, moreover, it would never have been known but by you; you proclaim everywhere that crack in the bell."

I have read somewhere a legend of a wretched man, one of nature's monstrosities, the tip of whose tongue was a snake's head. In his sleep the hideous reptile lay coiled within, but his breathing was a low and ominous hiss. When he attempted to speak, the monster thrust itself out in wavy vibrations, hissing, biting, and stinging. A fitting symbol of the professing Christian who has the inconsistencies of his brethren at his tongue's end, and their excellencies never.—*Prof. Phelps.*

At the thirty-third convention of the General Synod of the Lutheran Church at Omaha, June 1—13, 1887, they adopted the following: "*Resolved*, That the right, and therefore the wisest and most efficient method in dealing with the traffic in alcoholic liquors for drinking purposes, is its suppression, and that we therefore also urge those who comprise the church which we represent, to secure in every State the absolute prohibition of the manufacture and sale of intoxicating liquors as a beverage."

INTERNATIONAL S. SCHOOL LESSONS.

1887. Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 6. November 6th.

CONFESSING CHRIST.—Matt. 10, 32-42.

GOLDEN TEXT:—Verse 32.

The lesson for to-day is taken from the closing portion of Jesus' address to his apostles at the time he sent them out on a preaching tour throughout Galilee. He had just told them of the trials and persecutions they had to endure for his sake, and, lest they should be discouraged he gives them in closing precious promises; and not only are these given to the twelve apostles but to all true confessors.

I. *Confessing Christ.*—What is it to confess Christ? It is, (1) an inward and private acknowledgement of Christ; before this is experienced no real confession, *before men* as Christ here means, can take place. Judas confessed him before men according to the appearance, but there was lacking this first act of confession; (2) a public acknowledgement of Him in His Church. When a private experience has been made, then is the person ready to connect himself with Christ's people, and confess him before them; (3) a Christ-like life, a life so different in spirit and in act that men will take knowledge of us that we have been with Jesus: (4) a public profession and confession of Christ under all circumstances, and in the various phrases of life. Such a confession of Christ, has the promise of a reciprocal confession,—but not before men,—a confession of far greater value,—an acknowledgement before God the Father.

II. *Denying Christ.*—What is it to deny Christ? We deny him, (1) by words, (2) by rejecting him as our Lord and Savior. (3) We deny him by taking with the world in amusements, customs and fashions. (4) By unchristian conduct. (5) By silence when we could speak a word for him. (6) By neglecting or refusing publicly to confess him. Such a denial of Christ will result in a denial of us by Christ when our eternal welfare depends on Christ's confession of us. As Christ's desire, and the object of his coming into the world, is to confess us before God as the ones he has redeemed, so he desires to be confessed before men as the Redeemer. But since it required a great sacrifice on the part of Christ to be able to confess us before God so it costs something on our part to confess Christ. There are obstacles to be overcome. The force of these obstacles we may learn from the fact that though the ultimate object of Christ's coming into the world was peace, his immediate object was a warfare with evil. He came to send a *sword*. Christ's mission was aggressive, and so also is the Gospel aggressive. As long as error and darkness are in existence, truth and light are in a conflict with these. The Gospel causes variance and enmity in families. The believing will be hated by the unbelieving. The latter will rise up against the former and persecute them; hence the difficulty of confessing Christ. To overcome these obstacles it is necessary, (1) that love to Christ is supreme, v. 37. Not that we should love our families and relatives *less* but that we love Christ *more*. Supreme love to Christ will inspire to a stronger love of enemies. (2) That we bear our crosses willingly. Those who are unwilling to bear their crosses of self-denial are not worthy to be called followers of Christ, or his disciples, for they do not follow him or his teachings. (3) That we care more for the inward spiritual life than for the outward earthly life. He that saves or gains his earthly life by unfaithfulness shall lose his heavenly life; but he that loses his temporal life by faithfulness shall find eternal life. Along with the obstacles in confessing Christ and the way to overcome them, Christ also gives encouragements; (1) to his servants. They were to go as the representatives of Christ with the knowledge that receiving them was receiving him, and that those who really received him, would receive his representatives. (2) To the people. They should not lose their reward, whether they would receive a prophet as a prophet, or a righteous man as such, or even only give a cup of cold water to a disciple as a disciple.

Lesson 7. November 13th.

CHRIST'S WITNESS TO JOHN.—Matt. 11, 2—15.

GOLDEN TEXT:—He was a burning and a shining light.—John 5, 25,

This lesson carries us back several weeks to an important event in the history of John the Baptist.

I. *John in Doubt.*—John had been imprisoned in the lonely castle of Machærus. Here, shut away from the outside world and from his work as a prophet of the Lord, he was attacked by discouragement and doubt with respect to the one whose coming he had heralded, whose mission he had declared, and to whose presence he had witnessed. He had heard of the wonderful works of Christ, but as there was no open declaration of his Messiahship, and no sign of the supposed kingdom he came to establish, he became depressed, and sent an embassy to ascertain the truth. In discouraged and doubting John, many of us have a prototype, and from him can learn a lesson for us. He had done his duty faithfully, but was in consequence suffering unjustly. This is a frequent experience of God's servants. In his suffering he fell into doubt, but applied to the right source for help. So should we; when in our affliction we become depressed, Jesus only can give us courage; he can drive away the clouds of despair and doubt if we truly and sincerely apply to him.

II. *Jesus Removing the Doubt.* Was Jesus really the Messiah, was the substance of the question which John sent. To this question Jesus sent back to John a testimony of observation. They were not to tell John only what Jesus said, but what he did in their hearing,

Christ did not work any new miracle in order to give testimony to John, but he expressed his power as he had done before in giving sight to the blind, in healing the lame, cleansing the lepers, giving hearing to the deaf and life to the dead, while to the poor he was proclaiming the glad tidings of salvation. This to a prophet should be evidence enough, for it was the fulfilling of prophecies. Every discouraged, doubting believer, who seeks for more light, is directed to the works of Jesus. This answer was concluded with a blessing promised to those who find no occasion of stumbling in Christ, but who accept him as the predicted Messiah.

III. *Jesus' Testimony Concerning John.*—As the two disciples of John were departing, Jesus replies to the thoughts of the multitude concerning John. He reminds them of what John was. Not a reed shaken by the wind of popular opinion. "John was a *rock*, which stood unmoved though beaten by storms of suffering."—WORDSWORTH. John was not a man clothed in soft raiment,—a sign of an effeminate and voluptuous nature; such are found in kings' palaces. No such man was the wilderness prophet. All the people regarded John as a prophet, but Jesus gives reasons in v. 10, showing that John was more than a prophet: (1) He was himself the object of prophecy; (2) he was the last in the succession of the prophets, and gave the clearest prophecies of the coming King; (3) he pointed out the Messiah while others only foretold; (4) he was a fore-runner as well as a prophet, and as a herald, went before the Lord preparing his way. And though John as a man excelled all that went before him, the least in the kingdom of heaven—born of the Holy Ghost, and ministering under the new dispensation,—is greater than he. The kingdom of heaven dating from the ministry of John *suffereth violence*,—people are eagerly pressing into it; while men of violence, zealous and earnest workers are taking it by force. John, and Christ himself, were thus in earnest and attracted much people. Only truly earnest and zealous ministers and teachers can draw men into the kingdom of heaven. Prior to the time of John, men went on quietly in the old paths, waiting for what *was to come*, since John came all has changed, the "kingdom" *has come*. In this the Jews were to find proof that, John was Elias which was to precede the Messiah.

Lesson 8. November 20th.

JUDGMENT AND MERCY.—Matt. 11, 20—30.

GOLDEN TEXT:—Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11, 28.

Concerning this lesson and the last WHEDON says: "This chapter, from the second verse, must be read in one connection as a single historical piece. John sends his query to our Savior in regard to his kingly Messiahship. Jesus answers John by deeds more than words. Starting from John, the Lord then upbraids that childish generation who caviled at both him and John; he peals forth a strain of woes upon the impenitent cities who rejected him; soars into a lofty thanksgiving to his Father, who had yet revealed to the docile babe his kingdom."

I. *Jesus Reproving Rejectors of the Gospel.*—Then began he to upbraid—reprove. Christ's reproofs are not given in anger but in kindness. There is sadness in his severity. He reproves the cities which had every opportunity offered to them but refused to repent. The "woe to them" is not a wish but a statement of the inevitable facts, results from doing as they did: for the corrupt heathen cities of Tyre and Sidon would, had they the advantage of these Galilean cities, have shown signs of deepest contrition. Hence the condemnation of the Tyrians and Sidonians in the great day of Judgment will not be so severe as theirs. "And thou Capernaum, which art exalted unto heaven," etc. If this, and the German is the same, is the proper translation, it would represent Capernaum—the home of Jesus as exalted to heaven, by its great spiritual privileges. The rev. ver. puts this proposition in a question,—"Shalt thou be exalted into heaven?" As though they were expecting under their great privileges to have the highest enjoyment; be considered as the capital city in the kingdom of heaven. No, notwithstanding these privileges it shall be brought down to hell, for it did not regard the mighty works done in it; though wicked Sodom can not expect to escape punishment in the day of judgment, it will receive more lenity than Capernaum, with all her advantages.

II. *Jesus' Offer of Thanksgiving.*—I thank thee, implies the concurrence of Christ in the Father's will and plan of working. The Gospel in its nature is such that the wise and prudent (understanding) can still find mysteries while the simple plan of salvation is plain enough for the most unlearned and unexperienced, yea smallest child. Christ assents to this plan, for it was the plan originating in the wisdom of the Father. Figuratively defining this passage we say the wise and prudent are the Scribes and Pharisees; for them was the Gospel of Christ hid, they could not comprehend it, while the simple and unlearned fishermen of Galilee, and the common people generally rejoiced in its truths. To Jesus as the Son was delegated all power and wisdom of God. This also can be had by every one who will accept the Son. Love to Christ, obedience to his will, the acceptance of the work he did for us is the way to the highest knowledge of God as the Father.

III. *Jesus' Invitation.*—The value of an invitation depends greatly on the person giving it. This invitation must be exceeding valuable as it is given by him to whom all things are delivered by the Father. Its value is further shown by the fact that it has no restriction as to age, race, condition or nationality; all that labor and are heavy-laden are invited.—*Jews*, laden with the burdensome rites of the Mosaic institution, and laboring by their observance of the Law and the additional traditions of the elders to make themselves pleasing to God, *Sinners*, wearied in the ways of iniquity. *Penitents*, burdened with the guilt of their crimes. *Believers*, sorely tempted and oppressed by the remains of the carnal mind; all are invited. Come implies absence, and in this absence we can not claim the privileges. Christ gives rest; rest from vain struggles in self righteousness, rest from condemnation of conscience, from fears of punishment, from dread of evil and secular anxieties. This rest is a gift. In v. 29 we have the promise of rest for our souls, which is a conditional acquisition including submission to Christ,—"take my yoke upon you." Docility.—"Learn of me." Service.—Work for the Master, All are bearing some yoke, the yoke of righteousness, or the yoke of sin. Jesus means to say,—"Take my yoke upon you, throw off the yoke of sin and take that yoke upon you by which you will be yoked to me, of whom you should learn meekness and humility. This rest is no rest of inaction, it is not the paradise of the sluggard where there is no exertion, nor the heaven of the coward where there is no difficulty to be opposed. In comparison with the yoke and burden of sin the yoke and burden of Christ is easy and light. Instead of pressing us down it is that which lifts us up and helps us to soar heavenward, like the wings of the bird."

Lesson 9. November 27th.

JESUS AND THE SABBATH.—Matt. 12, 1—14.

GOLDEN TEXT:—It is lawful to do well on the Sabbath days.—Matt. 12: 12.

In nothing was the burdensomeness of Jewish teaching of which I made note in last lesson more fully exhibited than in the restrictions placed on the observance of the Sabbath. God had set the day apart to be a blessing to man, and Jesus sought to use it to this end. This brought on him the bitter opposition of the Pharisees.

I. *The Hatred of the Pharisees Manifested.*—Jesus with his disciples were going through the grain fields on a Sabbath and the disciples being hungry plucked ears, rubbed them and ate. The death of Christ had been already planned by the Pharisees, and so they were watching him that they might find accusation against him. We do not find that Jesus himself plucked the grain, so they had no cause of accusing him. They therefore accused the disciples to him in order to find in his defence of their action something whereby they might condemn him. It is a very bad habit, and unbecoming a Christian to look for faults in others, putting the worst possible construction on what they say and do, and shutting the eyes to the good in them.

II. *How Christ Answered Them*—Christ's answer was based on the great principle that the spirit of the law was of far greater importance than any mere form of manifesting that spirit. He calls to their minds an example from their forefather David, whom they esteemed very highly. The instance is found in 1 Sam. 21: 1—16. David ahungered went to Ahimelech the priest, on the Sabbath day and demanded from him hallowed bread and ate it. Christ's argument in adducing a parallel instance to defend his disciples, was to show that David's action was contrary to both the ceremonial law of the Sabbath and of the house of God, and therefore if they could excuse David, his disciples were also excusable. Again, the Lord refers to the custom of the priests in the temple who were allowed to work all the Sabbath day. It was one of the sayings of the rabbis, "There is no Sabbath keeping in the temple." Here was one greater than the temple;—Jesus himself. He was greater than the temple:—1. Because he was the Lord for whom the temple was made. 2. All its sacrifices pointed to him, and had their fulfillment in him. 3. He was the Spiritual Temple, the highest temple in which God dwelt.

Christ's argument in this instance is:—if the priests in the temple are authorized to profane the Sabbath, how much more can One who is the Lord of the temple, and the Great High Priest, authorize his followers to do so. Or if they had understood Hosea, when he said, "I will have mercy, and not sacrifice," which was the principle Jesus was teaching, and on which his disciples were acting, they would not have condemned his disciples.

III. *How the Sabbath Should be Kept.*—An opportunity soon presented itself to Christ to give an example how he would keep the Sabbath. Followed by the Pharasaic spies he entered the synagogue. In the synagogue was a man with a withered hand. The Pharisees now seeing an opportunity to find an accusation asked him whether it was lawful to heal on the Sabbath days. But Jesus never feared to do right. Looking at his enemies, he read their hearts, and felt that fidelity to to the very law which his expected action would be held to have broken, demanded that the act be done. So while his soul was kindled with righteous anger and sorrow he called on the man to stand up before the people, and then asked his accusers a question in contradiction to theirs:—"Is it lawful on the Sabbath days to do good or to do evil?" Luke 6: 8—9. As they could not answer this question on their principles, Mark 3: 4, Jesus answers it himself with a parable. As no man would, if his only sheep should fall into a pit on the Sabbath day, fail to draw it out, so much more is it right and a duty to help a man in trouble on the Sabbath day. Wherefore, since a man is much better than a sheep, it is lawful to do well on the Sabbath days. The cure was wrought only by a word, hence there was no violation even of the letter, or of their own regulations. In v. 6 and 8 Jesus had asserted his Godhead, now he proved it.

Learn: 1. Jesus did not abolish the Sabbath he only restored it to its true place and purpose.

2. Jesus refrained from doing some things he had a right to do, and which he defended as right, lest his enemies should gain an advantage over him; he did not himself pluck the ears of corn, nor did he do anything to the man with a withered hand, except by speaking.

Three-fourths of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without virtue, and happiness without holiness.

MARRIAGES.

WEISS—BLACKWOOD.—At the residence of Mr. T. J. Blackwood, in Berkeley Springs, West Virginia, on Oct. 2, 1887, by Rev. H. R. Savage, Mr. Frank S. Weiss to Miss Marion D. Blackwood.

BECK—LANDIS.—On Oct. 1, 1887, by A. B. Shelly, Charles H. Beck and Amanda O. Landis, both from Centre Valley, Lehigh Co., Pa.

DEATHS.

BETZ.—In Philadelphia, Pa., on Aug. 21, 1887, Rachel, child of Jacob M. and Harriette Betz, aged 2 months and 17 days. Funeral services by N. B. Grubb.

LEISTER.—In Philadelphia, Pa., on Aug. 26, 1887, Willie Leister, aged 16 years and 16 days. Deceased was a faithful member of the First Mennonite S. S. of Phila. He was taken with diphtheria, and when told by the physician that he could not recover, he said: "I would like to live, but I am ready to die, if it is the Lord's will." The Lord so willed and on Aug. 29, we laid his body in the grave, to the side of his little brother, who preceded him a few days before. Funeral services by Rev. Humphries and N. B. Grubb.

BERTOLET.—Near Tylersport, Pa., on Oct. 11, 1887, at the residence of her daughter, Catharine (Gabel) Bertolet, relict of Daniel Bertolet, aged 84 years, 1 month, and 7 days. Deceased was the mother of thirteen children, of which number nine are still living. Mother Bertolet had been suffering at times very severely, for upwards of three years, during which time her one anxious desire was to go home and be at rest. Funeral services were held at the house of her daughter on the 15, and on the following day her remains were taken to her old home, Frederick, Pa., where N. B. Grubb preached English to a very large concourse of people. Interment at Bertolet's meeting-house where Moses Gottschall preached German, and W. S. Gottschall, English.

GEHMAN.—In Philadelphia, Pa., on Sept. 2, 1887, of typhoid fever, Maude E., daughter of Henry and Sarah Gehman, aged 16 years. The deceased was an estimable young lady, and her christian character was above reproach. To prove that she was beloved by all who knew her, need only be said that her funeral was attended by over a thousand persons. Funeral services were held on September 6, upon which occasion Revs. S. H. C. Smith, D. W. Gordon and N. B. Grubb preached and Rev. W. C. Rommel offered prayer. Interment at Northwood Cemetery.

BORNEMAN.—In Souderton, Pa., on Aug. 22, 1887, Minnie, only child of Isaac S., and Mary Borneman, aged 1 month and 16 days. Funeral services at the residence of the parents on the evening of Aug. 23, by Rev. J. G. Dengler. Interment at Boyertown the following day. Funeral services in the Mennonite church, at that place, by N. B. Grubb.

One more lamb now sweetly sleeping,
One dear one has left earth's shore;
Sadly now still watch we are keeping
Where we'll greet it never more.
One by one the leaves are falling,
Fading, falling, day by day,
And in silence heaven is calling
One by one our lambs away. G.

STAUFFER.—On September 27, 1887, at Krausdale, Lehigh Co., Pa., Hannah, wife of John S. Stauffer, deacon of the Upper Milford congregation, aged 59 years. Interment on October 1st at Upper Milford. A. B. Shelly spoke at the house and C. H. A van der Smissen in the church.

ACKERMAN.—On October 8, 1887, at Steinsburg, Bucks Co., Pa., John B. Ackerman, aged 72 years, 6 months, 28 days. Interment on the 12th, at West Swamp, J. H. Oberholtzer conducted services at the house and A. B. Shelly in the church.

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THE MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

"FOR CHRIST'S SAKE."

BY FANNY PERCIVAL.

Forth from his mansion, grand and fair,
Into the Christmas morning air,
The rich man walked in all his pride,
With face serene, self-satisfied.

Across his path a poor child stepped,
And timidly to him she crept,
And held up shyly to his view
Some little wreath of pine and yew.

"Please buy a Christmas wreath" she said;
He crossly frowned and shook his head,
And waved her haughtily away.
She touched his arm, his steps to stay.

"For Christ's sake!" cried she, pleadingly;
"It is His day, you know," said she:
Slowly unbent the haughty will,
Slowly the hurried steps grew still.

The strange words of appeal she spoke
Unwonted thoughts within him awoke,
And drove complacence from his breast
And filled him with a new unrest.

For sake of every earthly friend
How much he had been glad to spend!
He had remembered kindly all
That were around him, great and small.

But for *Christ's* sake he had done naught—
Of Him he truly had not thought;
And 'twas *His* day, as she had said,
A moment, shamed, he hung his head.

And then he thrust a piece of gold
Into her hand, so thin and cold,
And waiting not the thanks she said,
Upon his way he quickly sped.

But, ever ringing in his ears,
The little child's sweet plea he hears,
"For Christ's sake; 'tis His day you know,"
Until at last, incited so.

Such words and deeds of kindliness,
Sad lives to gladden and to bless—
"For Christ's sake" heart and hands employ,
As make the angels sing for joy.

The while his heart grows strangely light,
And all the day seems strangely bright,
And Christmas takes for him from hence,
A new and sweet significance.

"BREAD UPON THE WATERS."

James Bainerd Taylor was a graduate of Princeton, and only twenty-eight when he died, yet he did a work that any man might envy. He got hold of the idea that there was something in the doctrine of the indwement of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to men, and his words were mighty.

There is one very beautiful experience in his life. One day he was out driving, and he drew his horse up to a watering trough. It so happened that another young man was doing the same thing. While the horses' heads met in the trough, he turned to the young man and said, "I hope you love the Lord. If you don't, I want to commend him to you as your best friend. Seek him with all your heart."

That was all. They turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa.

Said the missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering trough. But I never knew till some one sent to me in Africa a box of books. I opened them, saw a little black-covered book, opened it, turned to the title page, and there I saw a portrait—a beautiful face. Ah, said I, that is the man that preached the gospel to me at the watering trough. To him I owe my salvation."

And that of how many more on the Dark Continent! What we want to-day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition and vain-glory. May the Lord enable us to empty our hearts, and have them filled as by a mighty rushing wind!

As wise men let themselves appear natural before fools it is well to appear as a fool at times to learn where men who think themselves wise are weak and then bind them or know in the future where to thrust the javelin.

MINUTES OF THE 11TH TRIENNIAL SESSION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

In response to the call of the officers, the members of the General Conference of Mennonites of North America assembled in West Swamp Church, near Milford Square, Bucks county, Pa, on Monday, November 7, 1887. At 10 o'clock the session was opened with prayer and reading of 1st Epistle of John, 4th chap. by Rev. S. F. Sprunger. The president, Rev. A. B. Shelly, then preached the Conference sermon, basing his remarks on 1 Cor. 13: 13. The sermon was practical and earnest, and gave the proper impulse to all its members present. That the sermon was well received and highly appreciated was manifested by the many allusions made to it during the entire session. The morning was a blessed one, as many who had not seen each other for three years, and others who had been perfect strangers, soon gained the confidence of all and it was a union and for many a reunion in prayer, praise and gratitude at the throne of grace.

At two o'clock in the afternoon, conference organized, and after short devotional exercises, led by L. Suderman, and a brief address by the chairman, the certificates of the delegates were collected and the following churches were found represented:

Gottschall's	Pa.	with 5 votes.
Bertolet's	"	1
Springfield	"	3
Saucon	"	2
East Swamp	"	4
West Swamp	"	7
Flatland	"	2
Philadelphia	"	6
Germantown	"	1
Boyertown	"	2
Hereford	"	6
Upper Milford	"	3
Deep Run	"	6
Bowmansville	"	1
Hillsboro	Kans.	2
Alexanderwohl	"	16
Gnadenberg	"	6
Newton	"	5
Peabody	"	1
Emmaus	"	4
Hoffnungsau	"	9
Halstead	"	6
Clarence Centre	N. Y.	1
Niagara Falls	"	1
Stevensville	Ont.	1
Salem's	Dak.	5
Elkton	Mo.	1
Bethel	"	4
Zion	Iowa	5
West Point	"	2
Franklin	"	1
Berne	Ind.	11
Summerfield	Ills.	5
Salems	O.	2
Wadsworth	"	2

[NOTE. Thirty members constitute one vote.]

Following are the names of the delegates:

PENNSYLVANIA.—Rev. Moses Gottshall, Rev. W. S. Gottshall, Rev. J. S. Moyer, Rev. J. H. Oberholtzer, Rev. A. B. Shelly, Rev. N. B. Grubb, Rev. A. H. Gottshall, Rev. C. H. A. v. d. Smissen, Rev. Samuel Moyer, Rev. J. B. Baer, Rev. L. O. Shimmel, Rev. Solomon Ott, Rev. A. M. Fretz, A. M. Geisinger, Wm. Landis, Peter Sell, Aaron Landis, James B. Funk, John L. Bauer, John H. Bechtel, Henry G. Clemmer, Jacob Oberholtzer, John S. Stauffer, Wm. M. Gehman, Milton Schantz, A. M. Rickert, Abraham L. Fretz, John M. Fretz, Aaron F. Myers, Henry B. Schantz.

KANSAS.—Rev. D. Gaeddert, Rev. L. Suderman, Rev. Jacob Toews, Rev. H. Richert, Rev. Henry Goerz, Rev. D. Goerz, Rev. Christ. Krehbiel.

NEW YORK.—Rev. Jacob Krehbiel.

DAKOTA.—Rev. Christian Mueller.

MISSOURI.—Rev. P. P. Lehman, Rev. M. S. Moyer, Christian Garber.

IOWA.—Rev. Christian Showalter.

OHIO.—Rev. C. J. v. d. Smissen, Rev. Ephraim Hunsberger, Rev. A. A. Sommer, Daniel Krehbiel, Christian Suter.

INDIANA.—Rev. S. F. Sprunger, Rev. Isaac A. Sommer, Joel Welty.

ILLINOIS.—Christian Auernheimer.

The officers were then elected by ballot. The result was that the former officers were re-elected, viz., Rev. A B. Shelly, of Milford Square, Pa., President, and Rev. C. Showalter, of Franklin, Iowa, Secretary.

A resolution that all, except standing committees, be appointed by the chair, was offered and accepted.

J. B. Baer, A. M. Fretz and W. S. Gottshall were appointed a committee to have charge of the devotional services, which are to be held each evening.

S. F. Sprunger, D. Goerz and C. H. A. v. d. Smissen were appointed a business committee, through whom all business for conference must be presented.

Resolved that all brethren present be considered advisary members of this conference.

Resolved that two sessions be held each day, between the hours of 9 to 11.30 o'clock, A. M. and 2 to 4.30 P. M.

Resolutions passed at last conference, Berne, Ind., 1884, were then read.

On motion the chair appointed I. A. Sommer, assistant secretary.

Resolved that the proceedings of the preceding day be read at the morning session.

The afternoon session was closed with prayer by Jacob Toews.

EVENING.

After brief devotional exercises H. Goerz read Psalm 1, and led in prayer. D. Gaeddert then preached from Matthew 4: 18. Christian Mueller then followed with a sermon based on Hebrew 10: 35.

TUESDAY MORNING.

Session was opened with singing, reading of Psalm 46, and prayer by N. B. Grubb.

Resolved, that the opening address of the president be published in the *Bundes Bote*.

Resolved, that in order to lessen the work of the few and employ the talents of the many, none shall serve on more than one of the standing committees.

The subject of Home Missions was then taken up. The committee reported of the work done during the three years past. During that time the brethren J. B. Baer, M. S. Moyer and D. B. Hirschler labored at various times in the different fields of labor, Bro. Baer giving special attention to the field in the Northwestern states and Manitoba.

By request J. B. Baer reported the special features and needs of the churches in Manitoba. The graphic description given clearly showed the low ebb of the churches, and as some of the features were described in detail the cords of sympathy were touched and many tears of pity and love for the dear churches rolled down the cheeks, as all listened, eager to hear all that was said.

Jacob Krehbiel reported concerning his work in Canada, which showed that a congregation was organized at Stevensville which numbers about 20 members; and that at present they are erecting a church building, which they hoped soon to dedicate to the Lord's service.

In order to avoid the work to become burdensome to the few brethren it was resolved that conference asks our congregations to assist them with free-will contributions.

Resolved, that A. M. Fretz, who assisted at various times in the organization and work of the church at Stevensville, be requested to report the work in the *Bundes Bote* and MENNONITE. It was further resolved that he attend the dedication services of the new house in the name, and at the expense of conference.

Resolved, that Heinrich Richert be requested to visit the churches in Manitoba, next spring, and work among them as long as it is possible for him to do so.

The morning session closed with prayer by M. S. Moyer.

AFTERNOON.

Session opened with prayer by Christian Auernheimer.

Owing to the frequent impositions with which the churches are obliged to contend, it was resolved that if any congregations be in need of aid, they are to apply to the Home Mission board and through said board to the conference congregations.

Resolved, that a call be extended to J. B. Baer, to labor in the Home Mission field for the next three years.

The Home Mission board was then elected by ballot. The following ministers constitute said board:

M. S. Moyer, Excelsior, Mo.
A. M. Fretz, Bedminster, Pa.
D. Gaeddert, Burrton, Kans.
D. Goerz, Halstead, Kans.
L. Suderman, Brainard, Kans.

The session was closed with prayer by L. O. Shimmel.

EVENING.

At an early hour the people from the surrounding neighborhood commenced to gather. The committee on divine service took advantage and asked the audience assembled to unite in a season of prayer and communion, thus preparing the hearts for the bread of life to be broken in the after service. At the appointed hour A. A. Sommer opened the service proper by reading 2 Cor. 6, and prayer. Heinrich Richert then preached from 2 Cor. 6: 10. Jacob Toews followed with a sermon based on Revelation 14: 14—17.

WEDNESDAY MORNING.

The morning session was opened by I. A. Sommer with prayer and reading James 1: 1—8.

The publication work was then taken up. The publication board presented its report for work done during the three years past. Although the work is still in its infancy, the book concern connected with it, not being three years old, it presents a good record. More than 11,500 volumes have been sold since it is established. Who can tell the work that has been done in our church during the last three years by nearly 12,000 quiet messengers of peace going out to fight the Lord's battles. Eternity alone will reveal it.

Resolved, that the Central Christian Publication House be continued and that special efforts be made for the circulation of Christian literature. In order to do it more effectually it will be necessary to employ culporteurs. The board is authorized to employ such on condition that they (the culporteurs) be persons of decided Christian character, whose duty shall be like that of culporteurs of other churches and societies—the American Tract Society, for instance. Further resolved, that a call be extended to C. H. Wedel to enter into the service of the publication board as culporteur.

Resolved, that Joel Welty, of Berne, Ind., be appointed business manager of the publication house for the next three years.

AFTERNOON.

Resolved, that the *Bundes Bote* and *Nachrichten* be combined in one paper, and be published weekly at $1.25 a year.

Resolved, that the *Kinderbote* be continued and that it be hereafter half English and half German.

Resolved, that the editor of the *Bundes Bote* shall also edit the *Kinderbote*.

I. A. Sommer, of Berne, Ind., the former editor of the *Bundes Bota*, was

unanimously elected as editor for the *Bundes Bote* and *Kinderbote*.

Resolved, that C. H. A. v. d. Smissen be requested to contribute of his historical sketches, the result of his long and faithful researches, to the columns of the *Bundes Bote;* and if possible to deliver one of his lectures before this conference ere it adjourns.

A. A. Sommer, W. S. Gottshall and N. B. Grubb were appointed to audit the accounts of the treasurer of the Publication Company and those of the Home Mission treasurer.

The business manager presented the following statement:

CR.

Invoice of stock	$2452.66
Book account (outstanding)	983.14
Notes	54.44
Cash on hand	221.05
Total	3711.29

DR.

Book account	403.38
Due to D. B. Hirschler	200.00
Due to Welty & Bro.	1000.00
Due to D. Goerz	94.17
Due to C. H. A. v. d. Smissen	25.00
Publication Fund	907.76
Due business manager	700.00
Net earnings	290.98
Total	3711.29

Session closed with prayer by H. Goerz.

EVENING.

The preliminary devotional meeting, led by J. B. Baer, was opened at a very early hour, special interest was manifested and the church was filled long before the preaching service commenced.

The regular services were opened by N. B. Grubb, who, after a consecration hymn was sung, read Psalm 122 and led in prayer. Jacob Krehbiel preached with great zeal from 2 Kings 7: 9. He was followed with a brief but very practical sermon from Exodus 3: 5 by M. S. Moyer.

THURSDAY MORNING.

Session opened with singing, scripture lesson, Psalm 116, and prayer by Henry Richert.

The publication work was further continued, and it was resolved that the editor and business manager be included as members of the Publication Board. The other members were elected by ballot, as follows: N. B. Grubb, Philadelphia, Pa., S. F. Sprunger, Berne, Ind., C. H. A. v. d. Smissen, Zionsville, Pa.

The committee on Church Ritual, appointed six years ago, and continued three years later, reported that some work has been done but that it was not in shape to lay before conference. The committee, C. J. v. d. Smissen, L. Suderman, C. Showalter, A. B. Shelly and S. F. Sprunger, was continued, with permission to concentrate the work of the committee in one man, the committee, as such, to be held responsible.

The committee on Tune Book reported that so far nothing was done. The need of such a book was discussed at some length when the following resolution was adopted:

Resolved, that the Publication Board prepare a prospectus for a new hymn book with tunes. The same to be distributed among all the conference congregations, and as soon as reports of approval, sufficient to warrant the publication of such a work, be received, the book is at once to be published.

Session closed with prayer by J. S. Moyer.

AFTERNOON.

Opened with prayer by D. Goedert.

A resolution was then offered, asking conference to meet every two years hereafter, instead of every three years as heretofore. A very spirited discussion followed, but the motion was laid on the table until next conference.

The auditing committee reported that all the accounts have been examined and found correct. The report was accepted and the committee discharged.

The subject of mission work was then presented and the secretary of the Board presented a lengthy but very interesting report of the work done, during the three years past. The report included the work done at Cantonment and Darlington, in Indian Territory, and the Indian *Fort-bildungs Schule*, at Halstead, Kansas. While disappointments of various features, causing grief and regret were to be contented with, there were on the other hand, reasons for rejoicing. It is clearly seen that much of the seed sown is like bread cast upon the water, which after many days returns. It is evident that the Lord sees fit to bless the mission work among the Red Men of the West.

The mission board for the coming year was then elected, as follows:

A. B. Shelly, Milford Square, Pa.
C. Showalter, Primrose, Iowa.
J. S. Moyer, Pleasant Valley, Pa.
C. Krehbiel, Halstead, Kansas.
C. J. v. d. Smissen, Hayesville, O.
Jacob Toews, Newton, Kansas.
Henry Richert, Lehigh, Kansas.

Session closed with prayer by C. J. v. d. Smissen.

EVENING.

Notwithstanding the storm and rain, the people gathered and at an early hour the usual service of prayer and supplication was opened and quite a number took active part. P. P. Lehman then opened the preaching service by reading Matthew 9: 35—38 and prayer.

I. A. Sommer, editor of *Bundes Bote*, then preached from Matthew 9: 9. C. Showalter then followed with a sermon based on 1 Cor. 13: 4—7.

FRIDAY MORNING.

The morning session was opened by D. Goerz, who read 2 Cor. 8: 1—9, and led in prayer.

The various financial reports of the Mission Board were then read, and the following resolution adopted:

Resolved, that the financial report of the Mission Board be published in detail for the benefit of Mission friends.

The following are the gross receipts and expenditures from Jan. 1, 1885, to date:

Jan. 1, 1885, in treasury	$2401.63
Received	19274.09
	21265.72
Paid out	20480.76
In treasurer's hands at this date	1244.96

On motion Herrman Suderman, Newton, Kansas, was re-elected treasurer.

Resolved, that hereafter conference convenes on Thursday instead of Monday, and that during a moonlight season.

Resolved, that a business and program committee be appointed to prepare program, etc., for next conference. The following were appointed: J. B. Baer, Quakertown, Pa., A. A. Sommer, Dalton, O., D. Krehbiel, Cleveland, O.

Resolved, that hereafter all standing committees meet at least a day before conference opens, so that they may be able to properly present their reports.

By the unanimous vote of conference it was decided to hold the next conference, in 3 years, at Childstown, Dakota.

Session closed with prayer by C. J. v. d. Smissen.

AFTERNOON.

M. S. Moyer opened the afternoon session with prayer.

Resolved, that the committee, whose duty it is to confer with railroad companies and to arrange for reduced rates for delegates, be continued.

Resolved, to elect an Executive Board, who shall, if found necessary, become an incorporated body, to receive bequests for the different branches of conference work, such as Mission, Home Mission, Publication, etc. The Board shall consist of six persons, at present two shall be elected for nine years, two for six years and two for three years. Hereafter two shall be elected every three years, whose term of office shall be nine years.

The election resulted as follows: S. F. Sprunger, D. Goerz, for nine years; A. B. Shelly, C. Krehbiel, for six years, C. H. A. v. d. Smissen, N. B. Grubb, for three years.

Resolved, that the financial statement of the different boards be published for distribution. Hereafter the treasurers of the several boards present printed reports to the members of conference at its opening.

The Mission Board reported that the door has been opened and with earnest appeals are requested to send a missionary to the so-called "Seeger Colony," and asks if conference is willing that the field should be taken up if the desired man can be found. Conference gives its unanimous consent.

The buildings at Cantonment are, with a few exceptions, Government buildings, mostly barracks, and are in a very bad condition. In the near future it may become necessary to erect new buildings. The board asks permission to do such building and repairing that will become absolutely necessary. The request was granted.

Resolved, that the Board be requested to ask the Government to build the long promised school house at Cantonment. Should the Government refuse, then the board is authorized to do the necessary repairing and building for school purposes.

The Mission Board regrets that it was not yet possible to establish the hospital for Indians, as last conference directed.

Resolved, that the Mission Board be authorized to erect a wind pump at Darlington, if found practicable.

A letter from Dr. Ludwig Keller, the celebrated German historian, at Dantzic, Germany, was read by C. H. A. v. d. Smissen, who highly appreciated the fact that the work of the churches this side of the Atlantic was recognized beyond the ocean, proving a stimulus to the churches beyond to unite themselves in a general conference.

Closed with prayer by J. H. Oberholtzer.

EVENING.

The early prayer meeting services, without any invitation on the part of any one, or any effort to make that a special feature of conference, have commended themselves. At an early hour the church was filled. The character of the service was that of solemnity and at one point many were moved to tears, and sobs came from different parts of the house. We wish to repeat again what was said then, "Be not slothful," Rom. 12: 11. L. Suderman preached from the text 2 Peter 1: 1—2. Following him C. J. v. d. Smissen preached the closing sermon from the same text, 1 Cor. 13: 13, upon which the opening sermon was based.

SATURDAY MORNING.

The chairman read the 126th Psalm and led in prayer.

The conference treasurer presented the financial report, which was accepted. Christian Auernheimer, of Summerfield, Ill., was elected treasurer for three years.

Resolved, that A. B. Shelly and C. Krehbiel be appointed a committee to confer in person with the proper authorities at Washington, concerning the mission work at Cantonment.

Resolved, that all congregations be requested to present hereafter a statistical report to conference.

Resolved, that conference proceedings since the organization of conference to the present time be published in book form.

C. H. A. v. d. Smissen then delivered a part of his historical lecture and for want of time could not finish, much to the regret of those assembled.

After a few remarks and prayer by J. H. Oberholtzer, the chairman pronounced the benediction. All united in singing "Die Gnade unsers Herrn, etc." Hurried farewells, with "the Lord be with you," and the like were spoken with a warm and hearty shake of the hand, and thus we separated, hoping to meet again, if not below, then around the throne of God, in eternal bliss and happiness.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

CAN IT BE RIGHT.—Many mothers stay from the house of worship on account of their young children. Can it be right in the sight of God to do so? Children—a gift of heaven—by christian parents consecrated in prayer to God.—Shall they deprive mothers of that great blessing—Sanctuary worship? We answer, *No.* A thousand times, No. Children who are taught obedience and order, are old enough to be taken to church. The child who accompanies its parents from early infancy to the house of God and grows to be a young man or young woman in that habit, will not depart from the good old way. They will be the church-goers and worshippers of our God in the coming generation. What odds is it, if a child occasionally does become restless, and even cries a little? It is better to bring the children to church than that both mother and children should stay at home. Are not too many parents of our day utterly disregarding the command of Christ, that says: "Suffer, the little children to come unto me, and forbid them not, for of such is the kingdom of God." Mothers, do you realize the great responsibility resting upon you? Do you know that the condition of the coming generations depends upon the work and influence of the Mothers of this generation? G.

THE STRAIT PATH.—"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word and work if he would learn how to live. "There are plenty of books written now-a-days that are moral enough in their teaching, and do not bind one down as the Bible does." The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion. "Well," said the young man, "What do you mean?" Then the old man replied, "the one line is not straight and true, is it? When you mark out your path in life do not take a crooked ruler." Remember the words of Christ, "Enter in at the straight gate, the gate that is narrow and leadeth unto eternal life; the Bible is the lamp to guide you therein. The Bible is the only infallible rule for life, therefore walk by its rule.

A cheerful face is nearly as good for an invalid as healthy weather.

ONLY ONE DAY AT A TIME.

A certain lady had met with a very serious accident which necessitated a very painful surgical operation and many months' confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked:

"Doctor, how long shall I have to lie here, helpless?"

"Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence.

I think it was Sidney Smith who recommended taking "short views" as a good safe-guard against needless worry; and one, far wiser than he, said: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

RECKONING BACKWARDS.—I am a Christian man, and want to find out how much I can spend on luxuries. I give fifty cents a year to the Gospel cause outside my own church; dare I buy that gold ring for $5? I am a young man with good wages. Last year all told I gave Christ just ten cents a week; may I hire a horse and carriage for a day's pleasuring? I am a well-to-do merchant and $100 is my annual Gospel outlay; have I a right to keep a horse and carriage when this alone will cost me nearly twice that sum? I am a farmer with rich land and plentiful harvests; I am counted liberal; and indeed, when I invest $10 profits in turnpike stock for every $1 I put into the Lord's bank? Reckoning by what I do for the Lord, what have I a right to do for myself? If I can't afford more for Him, dare I afford so much for myself?

Two things always pay—they are working and waiting. Either is useless without the other. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is fitful in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find its reward.

There is nothing more certain than death, nothing more uncertain than the time of dying. I will, therefore, be prepared for at all times, which may come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better.—*Warwick.*

FOR THE CHILDREN.

A WINTER SONG.

Summer joys are o'er;
Flowerets bloom no more,
Wintery winds are sweeping;
Through the snow-drifts peeping,
Cheerful evergreen
Rarely now is seen.

Now no plumed throng
Charms the wood with song;
Ice-bound trees are glittering,
Merry snow-birds, twittering,
Fondly strive to cheer
Scenes so cold and drear.

Winter, still I see
Many charms in thee,—
Love thy chilly greeting
Snow-storms fiercely beating,
And the dear delights
Of the long, long nights.
—*From the German.*

DEAR CHILDREN.—This month we have the pleasure to publish for your benefit a few letters written by Indian boys in the Kansas *Fort Bildungs* school; these boys have been partially educated at the Mission schools in Indian Territory and have now been brought to Kansas where they are further educated and are taught to farm and do other work. Perhaps you would like to know them better, if so we would say, write to them and tell them what Jesus has done for you and for them. In one of the letters you have the names and you need only address them Halstead, Kansas, care of Daniel Krehbiel.—EDITOR.

Halstead, Kansas, Oct. 10, 1887.

N. B. GRUBB,

Dear Friend:—I thought I would write a letter to you this evening. I am in Halstead, Kansas. I wrote a letter to you before, when I was at Cantonment, and some of the other children at Cantonment wrote you. Our teacher gave to us those papers you sent. Thank you for them. We are six girls at Halstead and seventeen boys. Ben Road Traveler, Harry Bates, are at Halstead. The names of the girls are Matilda Wisner, Blanch Wolf Chief, Annie Posial, Mollie Candy and Mary Murphy. These girls are from Voth's school [Darlington], and the boys Elmer Sweesy, Frank Sweesy, Tom Levi, George Curts, A. Curts, Clarence Black, Max Miller also come from Voth's school. I and Blanch and Harry Bates, Ben Road Traveler, Walker Road Traveler, Peter Arrow, Leslie Scabby Horse, Henry Birdhead, Enos Fire, and Charles Harrington are from Cantonment. My sister, Jane Arrow, went home. I am sorry that Mr. and Mrs. Haury and their children went off. I am in the fourth reader, and spelling, etc. Our teachers's name is Daniel Krehbiel,

From Your Friend,
LUCRETION ARROW.

Halstead, Kansas, Oct. 10, 1887.

Dear N. B. Grubb:

We are writing to you this evening. We took newspapers just now that you had sent to us. Our teacher told us that we should write to you, he told us this way, "if you write to him he will send you some papers." This year we are all well. I came from Cantonment last two year to learn on the Farm and School at Christian Krehbiel's, so I know how to work on farm.

From Your
EDWIN GLEN.

Halstead, Kansas, Oct. 10, 1887.

DEAR SIR,

Mr. N. B. Grubb:—I will try to write to you this night because I read your letter on this night. I was glad that you have sent us newspapers to read. I will tell you about our new school house the white people build for us to school. It is not quite finished yet. We all go to work in the morning. Some of the boys go to school in the afternoon. It is 22 children in this school, but there is not enough room for us all. We are all getting along very nicely for this time. Some boys read the first reader and some boys fourth reader, but I read the third reader. I stay in school about five years already. I try hard to learn my lesson.

HARRY SPOTTED WOLF.

Halstead, Kansas, Oct. 10, 1887.

Dear N. B. Grubb:

You have been so kind that you sent newspaper to us, thanks. Now I will try to tell you about our school at Halstead. Well, we have a good school here, but we don't all go to school at the same time. Some of us have to work in the morning and in the afternoon too, because our school-room don't give enough room for us. But our new house will soon be finished, then we will have a good school-house where we shall go to school every day. Some of the boys learn pretty much already. Some are in fourth reader, but I am in third reader; but in arithmetic is so hard for me. I guess you know me for I once write to you already when I was at Cantonment, Indian Ter. But now I am at Halstead. I came up here I guess about in May, and since that we are all well, except 3 boys went back to Territory because they were sick, one of them is dead, but the other two I guess they are well by this time. Now I must stop writing.

From friend
BEN ROAD TRAVELER.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, DECEMBER, 1887.

TO OUR CONTRIBUTORS.—Owing to the proceedings of the General Conference we were obliged to lay over several interesting articles written for the MENNONITE. We ask the writers to bear with us and the articles will come in in due time. In the meantime continue to write and contribute for the columns of the paper.

THE FRIENDS.—From the *Friend*, we learn that a conference of delegates from eight yearly meetings of Friends, (Quakers) was held at Richmond, Ind., which opened Sept. 23, and closed on the 27. Among the important subjects considered were the following: "The employment of salaried pastors and ministers," and "Water Baptism and the Lord's Supper." The first was recognized in part, as will be seen from the following: "Meetings that need special arrangements for pastoral provisions may make such arrangements with the consciousness that they are in harmony with the voice of the conference." The latter, however, was not recognized as being in accordance with scripture. Notwithstanding what Christ says: "Go, Teach, Baptize." "Except a man be born of water and of the spirit, he can not enter into the kingdom of God." And with regard to the Lord's Supper. "This do in remembrance of me;" the following is a resolution adopted at that conference: "We believe it to be inconsistent for any one to be acknowledged or retained in the position of minister or elder among us who continues to participate in or teach the necessity of the outward rites of Baptism and Supper."

CHURCH NEWS.

Communion services have of late been held in most of our churches, east. As far as we have been informed all these services were well attended and large numbers communed. Communion was held in the Saucon congregation on Sunday Oct. 9th. The Sunday following the Springfield, East Swamp and Upper Milford congregations celebrated the Lord's Supper. In the last named congregation one person was baptized and admitted as a member. On Sunday, Oct. 23rd communion was held both in the Hereford and West Swamp congregations. The Flatland congregation united at the Lord's table the Sunday following. Here five persons were baptized and received into the church militant. At Schwenksville where the Lord's Supper was held on Sunday, Nov. 13th, also a number of new members were admitted by the rite of baptism.

MISSION FESTIVAL.—A mission festival was held in West Swamp church on Sunday, November 6th, the day previous to the opening of our General Conference. The forenoon was devoted principally to heathen missions. Sermons were preached by the brethren Christian Krehbiel, from Halstead, Kan., president of our Foreign Mission Board, and E. Hunsberger, from Wadsworth, O. Both speakers dwelt on the greatness and the necessity of mission work and the blessings that follow those who earnestly and sincerely devote themselves to this work in the Lord's vineyard. In the afternoon a Sunday school mission-festival was celebrated. Many children and young people, with a great many older ones had assembled. The exercises consisted in brief addresses, interspersed with singing. Addresses were made by M. S. Moyer, from Tipton, Mo., I. A. Sommer, Berne, Ind., D. Goerz, Halstead, Kan., and Daniel Krehbiel, Cleveland, O. In the evening the brethren S. F. Sprunger, from Berne, Ind., and D. Goerz from Halstead, Kan., spoke on Home Mission work. Both in the afternoon and evening the church was crowded, and, as in the morning, all listened attentively to the remarks of the different speakers, who in a clear and forcible way depicted the duty we as Christians owe our fellowman in breaking for him the bread of life and bringing him under the saving influence of the Gospel of Christ. The day was a festive one and will long be remembered by many both young and old.

CONFERENCE SERVICES.

During Conference week religious services were held every evening. These services were very well attended throughout the week, the church being filled nearly every night. Two short sermons were preached at every meeting by different brethren. Many an encouraging word was spoken and many an earnest appeal was made which, we trust, will not remain fruitless. The word spoken will not be without effect, it will be either a savor unto life or a savor unto death. May it be the former unto many.

On Sunday after Conference the minister delegates visited and preached in a number of our churches. The brethren Moyer and Lehman from Missouri, had gone to Springfield and Saucon. The brethren Suderman and Toews from Kansas were at Upper Milford and Hereford. Bro. C. Krehbiel, from Kansas, was at Schwenksville; the brethren Gaeddert from Kansas and Mueller from Dakota had gone to Deep Run. Some of the brethren went to Philadelphia and Germantown. The brethren Richert, H. Goerz and D. Goerz remained and preached at E. Swamp, W. Swamp and Flatland.

The brethren Jacob Krehbiel from Clarence Centre, N. Y. and I. A. Sommer from Berne, Ind., are visiting the churches belonging to our Eastern Conference before their return home. Services have been arranged for them in nearly all our churches.

SCHWENKSVILLE.—Immediately after the interesting week of our General Conference our congregation enjoyed a blessed sabbath. On Sat., Nov. 12, baptizmal and preparatory services were held. Moses Gottshall preached a short sermon after which the writer baptized eleven persons which were also received into full membership of the church. In the evening came Bro. Christian Krehbiel and wife from Halstead, Kansas. Sunday morning dawned beautifully and the church was soon crowded. Bro. Krehbiel preached a powerful sermon from 1 Cor., 3: 11—17, to an attentive audience. After the sermon the Lord's Supper was administered to 141 members, many members were not present for several reasons. In the evening Bro. Krehbiel gave an interesting talk on Indian life and mission work in general, which was very attentively listened to. Monday afternoon, Bro. I. A. Sommer from Berne, Ind., and Bro. Jacob Krehbiel from Clarence Centre, N. Y., preached instructive sermons to a good sized audience. We feel encouraged and have received more strength to work for the Master. To Him be all the praise.

W. S. GOTTSHALL.

UPPER MILFORD.—On October 15, one young brother was received into full membership of the church by the rite of baptism. The following day the Lord's supper was celebrated, when the sacred elements were administered to sixty-nine persons—a larger number than ever before. The Sunday following the communion, the brethren William M. Gehman and Milton B. Schantz conducted the services, which were highly enjoyed by all present.

HEREFORD.—On October 22, the pastor held preparatory services, and on the following day communion services were held, one hundred and thirty-eight communing.

On Saturday evening, Nov. 5, the Young People's Society of Christian Endeavor, gave a very interesting entertainment, when the following programme was carried out:

Singing by the school.
Prayer by the President.

BIBLE READING—SUBJECT, CONVERSION:

James B. Funk, 2 Cor., 5: 17.
Menno Oberholtzer, John 3: 6—13.
Oliver Landis, Titus 3, 5.
Music—by Quartette.
Prayer by Dr. J. B. Yeakel.
Rev. C. H. A. v. d. Smissen, Acts 3: 19.
William Dougan, Matthew 7: 20.
John Berkey, Acts 16: 31.
Music—by choir.
Prayer by John Berkey.

SOCIAL EXERCISES.

Select Reading, I. H. Bechtel.
Essay, Hannah Yeakel.
Music—by choir.
Oration, by A. S. Berkey.
Music—by choir.
Select Reading, Emma Landis.
Declamation, Susie Yeakel.
Music—by Quartette.
Essay by Joseph Bechtel.
Singing by Upper Milford choir.
Addresses by Rev. S. F. Sprunger and Rev. I. A. Sommer, of Berne, Ind., and Rev. D. Goerz, Halstead, Kansas.
Answering of referred questions.
Closing exercises.

PHILADELPHIA.—The Sunday previous to the general conference was a day long to be remembered by our people. An all-day meeting was held in which ten ministering brethren participated. Rev. H. Richert, of Kansas, preaching the sermon in the morning, and Rev. Jacob Toews of Kansas, lately from Asia, in the afternoon, and C. H. Wedel, of Bloomfield Seminary, preaching a mission sermon to a very large audience. The following Sunday Rev. I. A. Sommer, of Berne, Indiana, preached in the morning, assisted by Rev. C. Showalter, of Primrose, Iowa. The evening sermon was preached by Rev. J. Krehbiel of Clarence Centre, N. Y., assisted by C. Auernheimer, of Summerfield, Illinois, and Joel Welty, of Berne, Indiana.—By the time you are reading this a three-days Sunday-school convention will be in progress, under the auspices of the First Mennonite, Fifth Moravian and the Church of God Sunday-schools.

DEATHS.

LUKENS.—In Philadelphia, Pa., on Nov. 12, 1887, Emma, daughter of Thomas and Emma Lukens, aged 7 weeks. Funeral services by N. B. Grubb.

MISSION DEPARTMENT.

THE MISSIONARY UPRISING.

In relation to the fact that over 2,000 young men and young women students of the colleges of our land have volunteered to go to foreign fields as missionaries of the Cross, Dr. S. J. Humphrey uses these words:

In a recent canvass of colleges and theological seminaries, some 1,800 students, the most of them young men, were found "willing and desirous, God permitting, to be foreign missionaries." This seems a large number, but it is short of the real fact. There are many other institutions not yet canvassed; there are not a few persons already graduated, and many others not connected with any institution, who are of the same mind. And then, as a matter of fact, the proportion of women compared with men, actually offering themselves for appointment, is more than two to one. It is perfectly safe, then, to add a thousand or twelve hundred to this number.

Three thousand young men and young women offering for the foreign work! What a signal fact is this! It is an uprising among the students, such as this era of modern missions has nowhere seen before. True, they are distributed through some twenty different denominations. They are in different stages of preparation. Not more than three or four hundred can be ready in any one year. The saving clause, "God permitting," will sift out some. But they are coming. And still larger ranks of boys and girls are pressing on behind. All tokens indicate that this is the advance wave of a flood tide. And why should it not be so? For twenty years Christian mothers have planned and prayed, have studied and filled their souls with the inspiration of this grand work. This is some of the ripening fruit. And infinite powers are behind it all. Let the floodtide come!

And now, is it not time that for each of these young men there should be some business man who will say: "I hear the same voice? I accept the same obligation. I cannot go, but I will send. If this young man turns from home and country and gives his life, it is but a small part for me to give the money to sustain him." The average cost of furnishing a missionary and his family "a comfortable support," is from $1,000 to $1,200—say $100 a month. We believe there are not a few men scattered through all our churches who, out of their abundance, or out of their self-denial, if their minds should really turn to it, could each one select a missionary, and say, "He shall be my man, my substitute. Let him go to the front, and I will stand by him with my means. I will do more. I will study his work. I will follow him with a loving sympathy and with daily prayer. We two, together, will preach the Gospel to the unevangelized." Try it, brother; you will be glad all your days. Will you not be one of the first ten who will distinctly commit themselves to "the substitute plan?" Why not begin with this month and send the first hundred dollars, as soon as with prayerful consideration you have determined to do this good thing?

A Generous Church.—The Rev. Dr. Hunter Corbett, missionary at Chefoo, China, recently occupied the pulpit at the First Presbyterian Church, Wichita, Kansas. At the close of his interesting address a collection was called for, accompanied by the statement that $135 was needed to carry on this missionary work. When the collection was counted, it amounted to $1,633; and after the evening service at the same church another collection was taken up, the morning and evening collections together aggregating $2,136.87. Dr. Corbett says this gift has not been equalled anywhere in the United States. They wished to raise $30,000 at Wichita recently for the Y. M. C. A. building, but in only three days $47,000 were raised.—*Zion's Herald.*

Where the Heathen Excel.—The heathen in China have a practice that, if introduced into this country, would soon abolish church fairs, raffles, pound parties, and the other questionable means of raising money to run the church. Dr. Corbett, a returned missionary, says: "The heathen never go to their temples to worship without carrying an offering of some kind as a proof of their sincerity. When they become Christians this conviction is not rooted out, but rather it is heightened in proportion as Christianity is regarded as superior to heathenism. I have seen them give to such an extent that I have felt it a duty to remonstrate, and remind them that they owed duties to their homes which must not be forgotten." Were it not for the danger attending the knowledge of our church methods, it would be wise to have a few Chinese sent to this country as missionaries in this particular department of church work. The Chinese are so imitative that, on the whole, it is best for our people to confine the knowledge of their methods of raising money to our own shores.—*Christian Union.*

There are 12 German foreign missionary societies laboring in India, China, Africa, the East Indies, Australia and Palestine. They have 517 missionaries at 342 stations, employ 2,560 native assistants, have 193,975 native Christians in charge, and teach 40,643 children in their 790 schools. The contributions to them last year were $1,276,800.

A Wise King.—The King of Popo, West Africa, writes to a missionary thus: "Since my accession to the throne of my fathers I have had it always in my mind to confer with you regarding the Gospel of our Lord Jesus Christ, which you have sent to this country, and which myself and the sons of my people have joyfully accepted. . . . I have granted a piece of land to the Wesleyan Mission, and on it I intend myself to build a church for the mission, and for the glory of God in this country. The subject is foremost in my mind amidst the storms and difficulties I am called upon to pass through, but by God's grace I will do it."

Natal.—A remarkable revival is reported in the colony of Natal. At Greytown, the church of which Rev. James Turnbull is pastor, has been powerfully stirred. The interest has extended to the natives. Mr. Turnbull writes: "It would interest you to see the farmer calling up the Kafirs to hear the Word, and sitting, with his Bible, following the reading and joining in the worship. Their wives and children are often present also. The Kafir preacher is invited to join the farmers also at their prayer-meetings. Is it not wonderful? I have often thought how rapidly South Africa would be converted if all our Dutch farmers would do what these are now doing. The Dutch understand the Kafir language as they do their own; it is the language of their childhood. The Dutch understand, as few English do, the Kafir nature; and the Kafirs bow to the Dutch, whose patriarchal ways demand their obedience." Here is an illustration of what will be the effect when the Spirit is poured out upon all flesh.

NOTES.

The Congregational, Presbyterian and Reformed churches in Japan are now united under what is known as the Synod of the United Church of Christ.

The Moravians report for the past year 29,283 communicants in their mission fields, with a total of 83,052 persons under the care of their missionaries. The total receipts were $95,345. There is a deficiency of upward of $5,000.

Missionary work in Greece, says *The Missionary*, is most difficult. The language of modern Greece, the temper of the people, the strength of the State Church, supported by a decided national sentiment, combine to make missionary effort peculiarly hard and unfruitful. Yet our mission to Greece has one great cause for gratitude to God. It has been the means of bringing the Bible into extensive circulation among the Greeks. Last year, indeed, the sales of Bibles were doubled.

Archdeacon Farrar well says that "he who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." In nine cases out of ten the men who speak of the work of misssons as unproductive, know next to nothing of what has been done.

The inscription on the tomb of Swartz, the eminent missionary of India, "His life was one continued effort to imitate the example of his blessed Master." The heathen paid divine honors to his memory and made offerings at his shrine. His converts estimated at 7,000. His dying testimony after fifty years of unceasing labor, "The work of the missionary is the most honorable and blessed service in which any human being can be employed in this world."

The China Inland Mission held a notable conference some months since in Hung Tung, Shansi Province, West China, three hundred Christians taking part in it. In connection with it, fifty-two women and 155 men were baptized. Last year 163 converts were baptized in the province, in which there are three stations, twenty-three missionaries and fourteen native helpers. A feature of the conference was the reports given by workers, showing that the people are being wonderfully stirred by the tidings of the new religion.

Three and a half years ago a census was taken of Protestant Missions in India, in order to see exactly what progress was being made, and showed that in India alone at the end of 1881 the native Christian Protestant community numbered 417,372, of whom 113,315 were communicants, 461 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging fact disclosed by that census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about 53 per cent; from 1661 to 1871 it rose to 61 per cent, and from 1871 to 1881 to 86 per cent.

Within eighteen days after the report of the martyrdom of Bishop Hannington in Africa had reached England, the Church Missionary Society received twenty-six fresh offers of service. Such numerous offers are entirely unprecedented in the history of the Church Missionary Society, and they show that the spirit of Christian heroism is by no means extinct. How often does the phrase "The blood of the martyrs is the seed of the Church" come to our thought! It should be said that of these twenty-six who have thus offered themselves, four are University men, three professional men, while eighteen are from those who desire special training for missionary service.—*Missionary Herald.*

THE SABBATH SCHOOL.

HOW TO RAISE MONEY FOR SCHOOL AND BENEVOLENT PURPOSES.

The above was the subject of an essay read by Bro. N. B. Grubb, at our late Sunday-school Convention held at Schwenksville, Montg. Co., Pa. Our limited space will not permit us to insert the full text of the essay so we make the following extracts:

Money is said to be the root of all evil, and yet it is that necessary evil, if evil it be, without which no school can get along, and the mission of benevolence can not be carried out. One of the great objections brought to bear against the cause of Christ, is, that there is a continual begging and soliciting on the part of the church or Sunday-school, for that hard earned money which we are so free to call our own. We forget too often the fact that what we are, we are by the grace of God, and what we have is not ours, but that we are only stewards, called as such by the great Master, and that in due time the Master comes to call us to render an account of our stewardship.

The Lord who commanded us to go and do his work, means that we shall employ his goods for the furtherance of his cause. The subject then for consideration is, how shall we bring together those means—the Lord's goods—in order to enable us to do his work. There is but one answer, and that is,—give that which the Lord has given us, to him again, freely and cheerfully, "Freely ye have received, freely give." There is but one method in all the Holy Bible presented, and that is,—*Freewill offering.*—Ex. 35: 5—29; 2 Cor. 8 and 9; Luke 6; 35—38; Matt. 10: 8. *How shall we give?* Shall we have church fairs, lotteries, socials and dances? Charity balls, tea parties, lawn frolics and games? Necktie and apron parties? Or shall we peddle raffling tickets among the people of the *world?* Shall we give by holding an oyster or clam supper? Ice cream, strawberry or peach festival, or a cake walk? Or shall we have a picnic and offer a premium to the one who drinks the largest amount of beer? Or demand a royalty of the caterer for every keg of beer sold? I need hardly say that that would not be the proper way of giving—at least, I think, the money would not come from the proper source. It would be asking the world to support a cause against which it is opposed. The world does not like to give unless it sees some way by which the revenue, if any, returns to it again; the revenue coming from such methods, would be the church itself becoming worldly; and is neither saved itself, nor will it be able to bring the world to Christ. It would bring dishonor upon Christ and his cause, and the curse and wrath of God upon itself. The Lord says, Isaiah 31: 1; "Woe to them that go down to Egypt for help," and by such means we certainly go to Egypt for help. "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? Wherefore come out from among them and be ye seperate, saith the Lord, and touch not the unclean thing." I venture to say that the Church and S. S., owing to these worldly and satanic methods employed by them, is responsible for many a soul that goes down to hell. I believe that the spirit of gambling is implanted and cultivated in the young to a very great extent, simply, because of these methods.

If churches, and Sunday-schools and causes of benevolence can not exist without resorting to such means, by which the Lord is being dishonored, *then let them die decently and speedily*; and when such cumberers of the ground are cut down, there may be room for other plants that will bear good fruit. Let us become men and women of God, consecrating with us our possessions to the Lord, and we shall have abundant means to do the Lord's work. It is necessary in the first place, to tell your people, what you want, and what you want it for—and as opportunity affords let them know again the amount of money received and how expended; and if any visible good results are known it will do no harm to tell them what God was pleased to do with their offering.

There is encouragement for timid and despondent teachers in the following words, taken from the *S. S. Times*: "When one becomes discouraged at the scantiness of his own wisdom or his own knowledge, or at his own apparent unfitness for the task which Providence has assigned him, there is a little encouragement for one's self in noting with how little wisdom, how little knowledge, how little capacity, some others succeed in their no less important appointed task. That was the specific for self-distrust which the great Chancellor Oxenstiern recommended to his son when the young man modestly objected to being sent to a congress of ambassadors. 'Go' said the wise chancellor, 'and see for yourself how little wisdom it takes to rule the world.' You are called to be a deacon, an elder, a Sunday-school superintendent, a teacher, and you are afraid that your capacity will not prove equal to the demand thus made upon it? Take courage when you reflect that there are princes and statesmen who have no greater capacity than yours, and thank the Lord that he has called you to an easy task in comparison with theirs."

INTERNATIONAL S. SCHOOL LESSONS.
1887, Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. December 4th.

PARABLE OF THE SOWER.—Matt. 13: 1—9.

GOLDEN TEXT:—The seed is the word of God.—Luke 8: 11.

This lesson introduces to us a new kind of teaching which Jesus practiced—by parables. A parable is a comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood and make a deeper impression on an attentive mind. Our lesson is the first of seven parables contained in this chapter. The parable of our lesson we find subsequently explained by the divine teacher, v. 19—23, and therefore in the study of the lesson, we should keep in view Christ's own explanation.

From the closing verses of the 12th chap. we find that Jesus had been teaching in a house. He now left the house and resorted to the sea-side into a ship where more could gather round him to hear his teaching. In this parable we notice 1. *The Sower.* 2. *The Seed.* 3. *The Soil.* 4. *The Harvest.*

The Sower designates, (1) Jesus Christ who came to sow the good seed of the kingdom of God in the world, and who was now in the act of doing so. (2) The Apostles. (3) All who teach and preach the word of God.

The Seed is the word of God,—the spiritual truths concerning the kingdom of heaven revealed to man, by His son Jesus. Preached and taught by the Apostles and all true ministers and teachers. Concerning this seed we learn that it is good. Good because it comes from God the source of all good. It produces good fruit if sown on good ground. Though it is waste to sow good seed on unfruitful soil, and we might consider it as an improper thought in the parable, we must remember that this spiritual sower casts his seed without regard to soil.

The Soil—the hearts upon which the seed falls. In our lesson we are referred to four different conditions of the soil upon which seed fell, from this we learn of four different conditions of hearts hearing the word. The different conditioned hearts hear or receive the word, but they are not alike suited to fruitbearing. 1. The wayside, where the soil is not broken up and cultivated. Where the seed can find no root, but where the fowls pick it up and devour it. The way-side hearer hears the Word, but does not understand it on account of the mind being used for other purposes. Sin has so hardened the heart that God's word makes no impression. Where this is the case, the wicked one—Satan, devoureth the seed. 2. The stony places,—Where there is not much earth. The little soil it has soon germinates the seed, and it springs up but as there is no root the hot sun soon withers it. The stony-ground hearers are those who are easily affected with the Word, but it is only emotional. They are moved by popular excitement but have no new life. They receive the Word with joy, which is right and proper; but with this joy there must be consideration and deliberation in order that it may bring fruit with joy. Those who thus lightheartedly receive the Word can not bear the scorching rays of affliction, temptation and persecution, but their religion withers away like the tender, rootless plants under the scorching sun. 3. The thorny ground,—where the ground was good but was pre-occupied by roots and seeds which spring up and choke the grain. The thorny-ground hearers are such which hear the Word and who are intelligent, active, and zealous enough to bear fruit, but the cares of this world, the deceitfulness of riches, and the pleasures of this life, have found so full root that religion is considered only a pastime, or for people who have nothing else to do, and it is choked. 4. Good ground.—Ground that was well prepared, and had elements of fruitfulness. The good-ground hearers are such who diligently hear, lay the subject to heart, and deeply weigh the nature, design and importance. Make personal application and strive to live it as well as they understand it.

The Harvest.—From the wayside, the stony ground, and the thorny places there is no harvest to be expected as in all these cases the seed did not come to fruit-bearing. From the good ground there is a harvest, some bearing thirty, some sixty and some a hundredfold. God wants us to bear fruit, and on his part all has been done to make this possible. As the parable teaches us that the fault was not in the sower, nor in the seed but in the condition of the soil, so spiritually, the fault is not with Christ nor with his Word to us, but in the condition of our hearts to the reception of the seed. Therefore, who has ears to hear, let him hear, v. 9.

Lesson 11. December 11th.

PARABLE OF THE TARES.—Matt. 13: 24—30.

GOLDEN TEXT:—The harvest is the end of the world, and the reapers are the angels. —Matt. 13: 39.

Christ explained the parable of the sower to the disciples; to the people he spoke another parable in which sowing is viewed from another standpoint,—the parable of the tares. This parable Christ also subsequently explained to the disciples, v. 36—43, which should be carefully considered in studying this lesson.

I. *The Sowing of the Good Seed*, v. 24. The kingdom of heaven, etc.—The new order of things which Jesus had come to establish upon the earth is illustrated by the farmer going forth to sow his field. The sower in this field is the "Son of Man"—Jesus Christ. In the last lesson we noted that all teachers are sowers of the seed—the Word, but in this we take a higher aspect of the sower. All good comes from Jesus alone, He changes the

hearts; he sends the Holy Ghost; he made the atonement; he instituted the Church.

The field is the whole world; for it Christ died, and throughout it Christ has his own. The good seed are the children of the kingdom;—the true membership, such as really belong to the kingdom, in distinction from those who are but nominally such. In the last parable the good seed was the truth; here it is regarded as having entered and become identical with the individual. God's children are living, growing and fruit-bearing seed. Every professing Christian should carefully see that he is that good seed, bearing good fruit. Every seed bears fruit after its kind. Imperfect Christians tend to multiply imperfect Christians.

II. *The Sowing of the Tares.*—The sower here is the "enemy." The enemy to all good, the enemy to the kingdom of heaven, the enemy to the Son of Man,—the good sower; the enemy of God and man. This enemy is the devil, v. 39. Here as in many other places, the great conflict is represented as being between Satan and the Son of Man, rather than between Satan and God. The enemy sows tares—the children of the wicked one, or that evil which will produce children of the devil. This seed partly resembles the good seed, will grow with it and take strength from the same soil. Here, as throughout the Scripture, God recognizes only two classes of men, and we see the line drawn between the two; they do not in fact, as in appearance, resemble one another. We are however not to suppose that the wheat can never become tares, or the tares wheat; that would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should turn and live; and I think this gracious purpose shines through the command: "Let both grow together till the harvest." This enemy does his sowing while men sleep,—when negligence sets in, on the part of God's servants as well as on the part of the children of the kingdom.

Whence hath it tares? The question is often asked: Why was evil permitted? The Divine voice answers us in the words of this parable: An enemy hath done this, while men slept. The sower permitted it that good might come; that the attributes of divine nature may be made manifest. Let both grow together. Our Savior teaches us here that as some servants are very zealous for removing the evil, and, that though it is the duty of the Church to attempt to keep itself pure, and to cut off gross and manifest offenders, (1 Cor., 5: 4, 5,) we must expect hypocrites and deceivers in the Church, and that the final separation will be made by the sower himself, who will command the reapers to gather each to its own place. The work of rooting out with an unqualified determination is perilous, in itself, and often suspicious in the spirit of it. There is danger of rooting up the wheat with the tares, because of our inability to distinguish as perfectly as the case demands.

III. *The Harvest*, v. 30. This is very impressively explained by Christ in v. 40—43. At the end of the world—the harvest,—the sower will make the separation. The tares, all that offend and do iniquity will be destroyed—not purified, by fire: a figure of the most severe and complete destruction. The righteous—the fruit of the good seed,—will shine, etc.; a figure of the highest and most complete joy, felicity and happiness. Notice, that the destiny is not the arbitrary, but the necessary result of character. Christ came to save from destruction by saving from sinful character. The only way a drunkard can escape from wretchedness, is to repent and be saved from drinking. The only way an idler, or spendthrift can become successful, is to be changed in nature. Those that remain tares cannot escape the destruction of the tares.

Lesson 12. December 18th.

OTHER PARABLES.—Matt. 13: 31–33, 44–52.

GOLDEN TEXT:—So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just.—Matt. 13: 49.

This lesson contains five additional parables concerning the kingdom of heaven; two of which, v. 31—33, Christ spoke to the multitude, and the others to his disciples alone. In these five parables we can survey Christ's kingdom from as many different standpoints. The influence of the devil on the hearts of the hearers we have seen in the parable of the sower and of the tares. His kingdom was to spread, however, in spite of opposition, and this we have taught us in v. 31, 32.

I. *The Parable of the Mustard Seed.*—As the mustard plant, in comparison to the insignificance of the seed, becomes the greatest among herbs, so is the kingdom of heaven in a general sense, originating from the small beginning in the Bethlehem manger, that great and most powerful tree,—a kingdom among kingdoms; spreading its branches—divisions, into every nation; where the birds of the air,—the systems of thought, institutions, and the like of other races can find refuge under its protection; giving shade and shelter to the weary, the wanderer, the oppressed of every nation. In an individual application this kingdom, originating from small beginnings of divine grace, as a word, a thought, a passing sentence, eventually fills and shadows the whole heart and being; and calls all thoughts, all passions, all delights, to come and shelter under it. The method of this growth we find illustrated in v. 33.

II. *The Parable of the Leaven.*—The leaven used by the Jews consisted of sour dough, decomposed to cause fermentation. It was inserted in the bread before baking. Like leaven hid in meal, for the time insignificant, but by and by rising and causing the whole lump to partake of its properties, so is the grace of God influencing the hearts of men; it is planted small as the mustard seed, but with life like the leaven. It may for a time seem hidden, but it quietly operates, till the whole individual, and the whole mass of mankind is brought under its converting influence. Christ must be hidden in the soul, and become the secret source of its life; he may be unrecognized by the world, yet the sweetness and life produced by his presence must be perceived; and he must gradually and silently pervade the whole being, until the whole is leavened.

III. *The Parable of the Hidden Treasure.*—Here we have illustrated the priceless value of the blessings of salvation provided by the Gospel. We should not imagine this treasure as a chest of gold hid in a field, but as a rich mine, whose veins run in all directions of the field—the Scriptures. This treasure must be personally found; must be pondered in the heart and made a personal possession. This salvation must be found to be what the needy soul requires, this gives joy. The field must be made the object of personal search. For this, other heretofore treasures must be parted with, and the blood of Christ which is the only ransom money accepted to obtain it.

IV. *The Parable of the Pearl of Great Price.*—The meaning and design of this parable is the same as that of the last. It shows the earnestness and whole-heartedness with which salvation must be sought. The merchant represents the sincere inquirer after truth; the goodly pearls,—wisdom, knowledge, philosophy, religious truths,—things with which to satisfy man's higher spiritual nature; the pearl of great price,—the kingdom of God in the heart. The selling all and buying the pearl, represents giving up all for Christ, who takes up his abode in the heart and gives eternal life.

V. *The Parable of the Net.*—Christ now closes these instructions by a parable illustrating the gathering and final separation of mankind. It sets forth the need of being clearly and decidedly on the right side, and the danger of remaining unconverted. The net represents the Gospel, the sea the world. The net gathers of every kind,—good and bad. This is true of the Church of all ages; there were in the beginning, have ever been and will continue to the end, true and false professors of religion. The net however drags all to the shore—eternity, where the separation will be made. The good,—those who have become acceptable through the righteousness of Christ, will be gathered into vessels—many mansions; the bad cast away, into a furnace of fire,—sovere and complete destruction.

In conclusion Jesus asks the examining question: "Have ye understood all these things?" He had been teaching, now comes the examination. It is necessary, and he is desirous, that his ministers and teachers have a good understanding of all things pertaining to the kingdom of heaven; that they be instructed and have their minds stored with things new and old. *New* and *old* may refer to the two dispensations, or to *new* of fact, illustration and application; and *old* of truth and doctrine.

Learn:

1. Not to despise small beginnings of religion; it is a mustard seed.

2. That like leaven the Gospel of Christ, if rightly applied, has a miraculous power of increase. A little, living, active, consecrated Christianity has a great leavening power.

3. To find the hidden treasure we must exert the faculty of search.

4. To buy the "pearl of great price," we must prize it above all things and sell all to obtain it.

5. The fact that there are bad professors in the Church does not show that all are bad; nor should the Church be judged by the bad who are so contrary to her teaching and effort, but by the good who represent her teaching and principles.

Lesson 13. December 25th.

REVIEW.

TOPIC:—The Unfolding of the Principles of the New Kingdom.

GOLDEN TEXT.—Lesson 12, v. 33.

In the last quarter's lessons Christ as the Great Teacher had been teaching the principles of his kingdom on earth. In these past twelve lessons we see how he unfolds these principles:—

I. *By Miracles:*

Les. 1.—The foundation on which this kingdom rests in the individual is faith. Through faith both Israelite and Gentile become acceptable to the Kingdom.

Les. 2.—The subjects of this kingdom have to expect storms and trials, but with Christ in the ship, and faith in the heart, the storms will be followed by great calms.

Les. 3.—The utterly helpless in sin like the paralytic can receive healing and salvation by faith in Jesus Christ.

Les. 4.—Here we have illustrations showing how the sick, the blind and the dead in sin can by faith be restored and made subjects of the kingdom.

Les. 5.—The privileges of the kingdom of heaven are both spiritual and temporal blessings; Christ bestows these and commands his Apostles to do the same.

Les. 9.—In this new kingdom is a Sabbath of holy rest. This holy rest is illustrated by Christ in the healing of the withered hand on the Sabbath Day.

II. *By Instruction:*

Les. 3.—The awakened and healed sinner should arise and walk.

Les. 5.—The subjects of Christ's kingdom are laborers in his harvest field. They are sent to preach and bestow on others freely as they have received.

Les. 6.—The Christian's duty and privilege is to confess Christ,—to bear his cross.

Les. 7.—In this lesson we are further taught the privileges of belonging to Christ's kingdom, and the need of earnestness in obtaining it.

Les. 8.—In this lesson we see the two methods of bringing men to Christ, (1) By warnings, (2) By promises. Men are warned of the great danger they are in, in rejecting the Gospel, and have promised the glorious blessings in accepting the gracious invitations.

Les. 9.—Jesus, by example and precept, illustrated the value of properly keeping his Sabbath Day.

III. *By Parables:*

In order that his disciples and the people might understand the nature of Christ's kingdom, he permitted them through illustrations to view it from several points.

Les. 10.—By a sower, sowing the good seed of the Gospel, on differently constituted soil, the influence of the Evil One, and the harvest of the productive soil.

Les. 11.—By an enemy sowing tares among the good grain and the final separation.

Les. 12.—By the mustard seed showing the growth of the kingdom, By the leaven showing the manner of its growth and influence. By the hidden treasure and pearl of great price showing the great and priceless value of the kingdom, and what is necessary to obtain it. By the drag-net picturing the last final test and separation of those gathered in the visible kingdom.

As this is Christmas Day, it would be well to devote some time to a Christmas lesson. A short review over the lessons of the year may make such a lesson. By taking the different review lessons as given in the MENNONITE, we can make this the subject of a Christmas lesson:

LIGHT LOST AND REGAINED.

GOLDEN TEXT.—But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.—Malachi 4: 2.

First and Second Quarter:—We are here taught the happy condition in which man was originally created, living in the light of God's countenance. The fall of man from this state. The promise of a Redeemer. Of God's chosen people from which he would raise up the new King, and the light by which he led them. Concerning the Law to bring us to Christ, the Light of the world.

Third and Fourth Quarter:—We see, 1st, The Dawn.—Time, place and circumstances of Christ's birth. 2nd, The Rising of the Sun of Righteousness.—The childhood of Jesus. 3rd, Rays of Light.—Object of his coming, the blessings the Light brought. The privileges it affords. The Golden Text lying between the two divisions in the darkest part of the world's history reflects grandly back to the beginning and sheds light forward to the time of fulfilling. It can be made very impressive.

A ROMANCE OF PROVIDENCE.—The new book by Bro. J. S. Taylor, a regular contributor to the "Mennonite," bearing the above name, giving a full and complete history of the Church of the Strangers is on our table and we are more than pleased with it. The rise and progress of the church is clearly set forth, and the present organization and work in its many branches with descriptions of the various methods employed form a work of great value to all pastors and superintendents. Among the various topics treated are: Prayer and Mothers Meetings—Young P. S. of E. C.—Sisters of the Strangers—Internal Economy—Sunday School, etc. Bro. Taylor is too well known as a writer to the readers of the "Mennonite" to require comment. The book is a large 12 mo., cloth; and costs $1.25 net post-paid. Address, Wilbur B. Ketcham, Publisher, 71 Bible House, N. Y. G.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

THE CHRISTMAS BELLS.

The Christmas bells are ringing,
Over land, from sea to sea
Blessed news of free salvation
Do they offer you and me.
"For God so loved the world
That His only Son He gave,
Whosoe'er believeth in Him
Everlasting life shall have."

CHO:—Christmas bells, how they ring;
Over land, from sea to sea;
Christmas bells, freely bring
Blessed news to you and me.

The Christmas bells invite us,
To a feast prepared for all;
Do not slight the invitation,
Nor reject the gracious call.
"I am the bread of life;
Eat of me thou hungry soul,
Tho' your sins be red as crimson,
They shall be as white as wool."

The Christmas bells are joyful,
As they echo far and long;
Bearing notes of perfect pardon
Since the Son of God is born.
"Good tidings of great joy
To all people do they bring,
Unto you is born a Savior
Which is Christ the Lord" and King.

ENJOYING LIFE.

"Life is what we make it," is the old saying over again.

So much depends upon our energy at work, that it may arrive at a stand still, if we do not give an amount of disposable energy to it.

We each have burdens to bear, failings to endure, hopes to realize, and are subject to all kinds of trials and temptations; and above all we have a life to enjoy,—a soul to save.

Did it ever occur to you how we can best enjoy our lives?

We can picture two ways in our imaginations: The one the way of eternal sorrow, the other the way of eternal happiness.

The first,—the broad road in life's pathway is trod by many,

Oh! the folly of man to doubt the real, lasting enjoyments of a Godly life.

You may possess all the necessary comforts of this life, nice home, pleasant surroundings, good society, yet all these things are not to be compared with the pleasure or enjoyment that one has who possesses peace.

Make your peace with God and you will be happy.

There is no lasting enjoyment in the pleasures of this world. Let our sighs not be for a few fleeting hours of pleasure, but for an eternity of bliss, where true enjoyment is only found.

Enjoying your life is not then to live in riches and affluence, to float with the tide or to live on beds of ease, but to toil arduously for the right and true, for that which enobles and satisfies the soul of man.

Let us consecrate ourselves to God as obedient children unto a loving father, then there will be no failures, no sighs for better days, for God who directs our paths, will surely bring it to pass.

Let us look heavenward oftener and God will let sunshine into our cold hearts, and we may go through the world enjoying life, because we have a hope founded on the rock—Christ Jesus.

Skippick, Pa., Nov. 19, 1887. J. R. B.

DIVINE FORBEARANCE.—Is not the divine forbearance the miracles of miracles? I am sure when I stood for a few minutes at the bottom of Pilate's Staircase in Rome, and saw the poor creatures crawling up and down it on their knees, and the priests looking on, I thought if I had the loan of a thunderbolt or two I would have cleared out all the imposters and their trumpery in the twinkling of an eye; and then I recollected that they were dealing with God and not with man. He looks down on antichrist and all its blasphemies and still stays his hand. We look for retaliation in the *natural* man; but when we see it in professed Christians we say "It was not so with Jesus." "When reviled he reviled not again. When he suffered he threatened not again." "Father, forgive them, they know not what they do." This was the way he paid back.—*Spurgeon.*

The immorality of the age says one is with some men a standing topic of complaint. But if anyone likes to be moral I can see nothing in the age to prevent him.

LONDON RAGGED SCHOOLS.

When the London City Mission commenced its work, a little over fifty years ago, the missionaries found, in the lowest districts, a large number of children who did not attend school, and when the missionaries advised them to attend, the reply was, "I've no clothes," "I've no shoes," or "I'm too ragged;" and the missionaries could readily see that the last statement was literally true. Here was a real and a practical difficulty. The missionaries could not provide clothing for all these boys and girls, who were mostly the children of criminals and drunkards; and in cases where it was provided, it did not meet the difficulty, for, in some instances, the clothes being worn every day, and no care taken of them, the children were soon in rags again; and in many others the clothes thus given would be pawned within a few days, and the money spent for intoxicating drinks.

Under these circumstances, it occurred to some of the missionaries to establish Sunday-schools especially for these ragged children, and in 1839 five such schools were established in different parts of London, and others were soon added to them. These schools were very popular with the class of children for w they were established, for there is a class feeling among them; hence there was no difficulty in obtaining scholars. But there was often great difficulty in maintaining order, as the writer knows from his own personal experience, as well as from the testimony of others. This was especially so when, as was frequently the case, there was a deficiency of teachers.

In 1844, the Ragged School Union was formed, with the late Earl of Shaftesbury as president; and he occupied this position, and was actively engaged for these schools, till his death, in 1885. The objects of the Union were, to aid these schools by small grants of money, to suggest plans for their more efficient management, and to extend the study of the Word of God; and it was composed of all denominations of evangelical Christians. The several schools are managed by their independent local committees. While these schools were commenced as Sunday-schools, there soon became connected with them week-night schools, and with some of them, week-day schools; and their promoters, being active Christians, added one feature after another, till now a Ragged School is generally a centre of Christian missionary and benevolent work of various kinds.

The annual report of the Ragged School Union for 1887 has just come to hand. There are now in connection with the Union 200 separate institutions. These maintain 75 Sunday morning schools, with an average attendance of 6,390; 130 Sunday afternoon schools, with 24,074 in attendance; and 108 Sunday evening schools, with an attendance of 23,998; there being an average aggregate attendance of 48,067 different children each Lord's Day. One hundred and thirty-seven schools hold special religious services for children, with an attendance of 25,031. In 180 schools there are week-night Bible classes, with 4,107 in attendance. Twenty-six schools hold mission services for the wretchedly poor, who would not attend elsewhere, with an attendance of 3,616. There are 113 Bands of Hope, with 10,933 members; 179 prayer-meetings are held each week, with 6,755 in attendance; and 40 schools report 285 scholars who have become members of evangelical churches during the year. The number of voluntary teachers is 3,884, of whom 362 were formerly scholars in these schools. There are 102 mothers' meetings, with an attendance of 7,117.

Nor is this all. While the extension of government education has decreased the number of day-schools, 45 of these are still maintained, with 3,130 in attendance. There are 130 week-night schools, with 4,835 in attendance; 11 industrial classes for boys with an attendance of 205, and 36 for girls, attendance 1,875; and situations have been provided for 856 scholars. There are also 40 clothing clubs, the amount paid in during the year being $4,151; 67 penny banks, with 16,633 depositors, the amount deposited during the year being $42,721, and the balance at the close of the year $9,514. And to all this must be added much other benevolent work, such as *creches* for infant children, shoe-black brigades which furnish employment for 359 boys, Sunday morning breakfasts for the destitute poor, maternity societies, soup kitchens, help for the sick, hospital letters, boot and shoe clubs, burial clubs, barrow clubs, and loan funds, excursions into the country, and also a two weeks' home in the country for poor children, and also for poor teachers. In all these ways religious teaching and Christian benevolence are combined, and the poor are induced to help themselves and others also. In order to exert a continued influence over the scholars when they leave the schools, and at the same time encourage them, prizes are given every year to those who bring certificates of good character, and that they have retained the same situation one or more full years, the cost of these being paid one-half by the Union and the other half by the local school to which they belong; 21,529 such prizes have been given in thirty four years, 800 of them being given this year. For the first year a money prize of $1.80 is given, and for succeeding years a handsome book. The Earl of Aberdeen has succeeded the Earl of Shaftesbury as president of the Union, and Queen Victoria has become its patron.—*By Rev. William Hurlin, in the Sunday-school Times.*

The boughs that bear most hang lowest.

NEGLECT OF GOD'S HOUSE.

"Ye shall keep my Sabbath and reverence my sanctuary," saith the Lord. Nothing is more proper than that we should "enter into his gates with thanksgiving, and into his courts with praise." Every people should have their place for public worship, where they should statedly assemble to praise, and to pray, and to listen to the instruction of God's holy word. There should be no willing absentees. All should feel in this regard as did the Psalmist, when he said, "How amiable are thy tabernacles, O Lord of host! My soul longeth, yea, even fainteth for the courts of the Lord. A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." "I was glad when they said unto me, Let us go into the house of the Lord."

But it is to be lamented that large numbers do not thus feel. They have no regard either for the Lord's day, or for his house. They pay no heed to the summons of the church-going bell. They habitually neglect the assembling of themselves together for the worship of the living God. Sabbath after Sabbath, and year after year passes, and their faces are not seen in the courts of the Lord.

There are others that visit the house of God; but not habitually. They have no principle as regards going. They do not go because they regard it as a duty that they owe to God and to themselves. A slight excuse keeps them away. They are as changeable as the weather in this regard. They put themselves to no inconvenience as to going. The church-goers that are to be seen in the house of God in all weathers, are a small minority in most communities. On every Sabbath, when the weather is not congenial, many are the empty seats in many a sanctuary, that ought to be occupied. Many absent themselves for causes that will have no weight with them in secular matters. They go about their business and their pleasures when they would not go to the place of prayer.

It is a serious question: Have these persons any love to God! Have they any preparation for heaven? Were they to be taken from the world as they now are would they be prepared to participate in the pleasures and employments of that blessed world?

We heard a minister remark the other day that the colored people of the South had spent, since the war, no less than one hundred million dollars on secret societies. We are not prepared to deny or disprove this startling statement. It would amount to about twenty dollars to each colored person in the South, or about five million a year for the last twenty years. This may be all considered as just so much clear loss, for which the colored people have nothing to show. Had the money been sunk in the depths of the sea the colored people would today be as well off financially and a great deal better off morally and spiritually. Secret societies are bad enough among white people in dragging them down and must needs be much more deleterious in their influence on the poor and ignorant colored people of the South. So long as the ex-slaves patronize these dark lantern, midnight associations and fritter away on them their thoughts, time and money they will remain in a low moral, intellectual and spiritual condition. What would our country not be were the whole brood of secret organizations swept out of existence. They are a menace to the best interests of church and state, begetting suspicion to fellow members of the church and destroying that candor and confidence which should ever exist among Christian brethren. They undermine the foundations of civil society and are ever a source of dread to patriots.—*Sandy Lake News.*

PROMPTNESS.—The slow and careless Christian brings disgrace upon the name he bears. Ought any to bear the hallowed name of Christian whose tardiness has developed into absolute neglect? What a pitiful sight an unready Christian! When emergencies arise and the emphatic call of duty is sounded, we find him dull to see and slow to respond. He is content to rest while others do and dare. Interest, personal ease and popular favor stay his steps. "All right, go ahead," he exclaims, but where is his hand, and prayer, and purse? Alas! they are locked either by the key of unwillingness or apathy. A true Christian is a prompt Christian. His step keeps time to the music of duty. He springs to action and achieves. He confronts error and sin and wears the honors of a chieftain. He hears from afar the "well done" of his master. For his weary feet "awaits a street, of wondrous pave and golden."

Horace Mann, *the American apostle of Education*, once said: Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Æsop's time, would not those form the *secret societies?* . . . . Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of *secret societies.*

For the Mennonite.

A WORD IN SEASON.

BY J. B. BAER.

That Word has reference to the Week of Prayer. To this Week, Protestant Christendom, the world over, looks forward with hopefulness, yet with special anxiety. This institution has become time-honored, and, in consequence of its universal observance, there is also a certain dignity and importance attached to it. No live church can afford to pass by such an occasion, save to her own great loss. The indifferent, of course, may wilfully ignore it. However, I will not be so unjust, as to forget another class, *i. e.* a number of churches with a body of adherents, who are prejudiced against every agressive work and who seldom acquaint themselves with the great movements of Christendom. It is still true, and we must greatly lament this, that the greatest enemies of the church are members of her own rank and file. Of only too many it must be said, "Lest haply ye be found even to fight against God." Can it be that these lines fall under the observation of any such? May I invite your attention for a few moments? You are a church member; you should at least take the pains to inquire into the working methods and ways which those members are pursuing, whose paramount desire it is to bring souls to Christ. It is only manly to test any work in the church, and, if in your judgment found unwarranted in Scripture and to be injurious, then openly oppose such work. But it is unmanly, uncharitable and unchristian to pass judgment upon any movement that you have never examined, and with whose methods and object you are unacquainted.

It is now thirty years since the Week of Prayer passed from a local to a universal observance. It originated in far-off India. As every mission has its eventful epochs, so, too, has the mission of Northern India its eventful epochs on record. We are all more or less familiar with the antichristian policy that marked the British rule in India for two long and cruel centuries. It would be strangely unhistoric if such injustice could go unrequited, even in this life. The Sepoy rebellion of India with all its scenes of violence and cruelty thrilled the heart of the civilized world. It seemed for a time as if every foreign resident were to be buried in blood. The mission suffered great loss of property and life. Many died a martyr death. The survivors out of these afflicted times banded themselves together in prayer and renewed consecration to God. Three days were spent in special religious services. Hear, what one of those present said: "We have had the most wonderful three days I have ever spent. The prayers and remarks were most importunate and touching; and, instead of flagging, all the meetings increased in interest. Scarcely any one spoke or prayed but in tears, and every one around was weeping also. I believe our faith was strong, and that Divine love filled every heart. It was like heaven on earth." See, it is an inspiration like this, that the invitation for a season of seven days prayer and religious service, went out to the church of Christ throughout the world, and it was responded to from many churches with many devoted members. And the reflex influence that came to the many participating in these services ever since, was the conversion of many souls to Christ.

We have not passed through such severe trials as alluded to. Providence has kindly spared us of such afflictions. But are we without our crosses? Who of us does not feel the burden of indifference and luke-warmness that exists in many of our churches? Who of us has not a burning desire to lead a holier life—a life more fully consecrated to God? Whose heart is not aching to see our churches once more revived, and to hear the cry come up in many voices, asking, "What must we do to be saved?" Oh, that we would, without asking questions as to this custom or that, only impressed with the imperative need, gather in all of our churches on the Week of Prayer to work and to pray for a new outpouring of the Holy Spirit. Only in the degree that we plead and make the right effort shall we experience a season of refreshing from the presence of God. That it may be attempted to set at naught the propriety of such a season of religious services, does indeed not seem more strangely absurd, than to oppose the gathering of the most earnest and faithful members of any church for prayer and consecration at any other time. In my observation among churches of our own denomination, and also in my experience among churches of other denominations, among whom my lot was cast for a number of years—everywhere, I always found, with but very few exceptions, that those members who opposed Foreign Mission, pleading for Home Mission, were those people who did about as little at home as they did for the saving of the perishing abroad; and vice versa, those who opposed Sunday-school work, were those who cared little for the highest interest of their own children and for the future welfare of the church; those who opposed special services for the study of the Word of God, were those who searched the Scriptures the least; and those who opposed or ridiculed devotional services and prayer-meetings, were the ones whose lives were least devoted to the service of God. In short, all these opponents are a class of Christians once converted into the Church, and now, to enjoy the religion of Jesus Christ and to inherit eternal life, need to be converted to God—need to be "born again."

Every year, of late, many reports have gone out from churches that better things began with them during the observance of the Week of Prayer. It is my privilege to testify that the church with which I was connected for several years, experienced a quickening, during this appointed time. I do not contend that this is the only proper time for waiting before the Lord, but it is one of the ways and means in which God has been pleased to edify His people and to bless their work. A number of our churches join with Protestant Christendom in the observance of this appointed time, and they share in the blessing that follows. But there is no reasonable ground why not all should. We, as ministers, above all else, need to be quickened and revived so as more faithfully to hold up Christ and Him crucified before the world. Our most faithful helpers in the church need to be filled with new zeal and love that they may go on in untiring service for the Master. Our luke-warm and indifferent need to be roused from their dormant state. Those in our midst, who are halting between two opinions and never confessed Christ, they need to be brought to a decision. The ungodly must be brought to hear of Christ before they meet Him at the judgment bar. Our Home and Foreign Missions in their different departments need the Quickening Power from on high. And for all this we must pray and labor. Let our ministers bring this for prayerful considerations before our people. Besides, the Evangelical Alliance offers a programme with very appropriate topics. What an inspiration it would be, if on the Week of Prayer all our congregations would meet in their respective places of worship for prayer and supplication. What a blessed thought to hear at such gatherings the Lord's promise, "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

—*Quakertown, Pa.*

For the Mennonite.

THE INDIAN INDUSTRIAL BOARDING SCHOOL AT HALSTEAD, KANSAS.

The mis ion work in the Indian Territory must have shown in its early stages, that children could not there be trained to manual labor, as well as was desired. So for several successive years, boys were sent to Kansas during the summer, to learn to do farm work. As the boys were there only a few months at a time they were not benefitted very much by it.

It was then concluded, with the approval of the Government, to place the children somewhere in the states, where they could be educated and trained to work, while they were away from the influence of their former associates in the camps. Being in constant contact with Christians, was thought, would lead them nearer Christ. The Mennonites having the Seminary at Halstead, an Indian school was placed aside of it.

There in Oct., 1885, a number of children were placed in charge of Mr. P. S. Krehbiel. Mr. Krehbiel conducted the school until April, 1886, when he resigned. Mr. G. A. Haury, who was to be his successor, was at that time engaged in teaching, and could not enter his position until June, 1886. During the intervening two months, Mr. H. J. Krehbiel occupied his position. In the summer of 1886, a piece of ground was farmed by the boys. But the school being in town, they and teacher were put to considerable inconvenience. In April, 1887, Mr. H. J. Krehbiel was again intrusted with the school, this time for 3 months. During this time it was finally decided to move the school to a farm. Rev. C. Krehbiel having offered to take charge of the school, the children, with the consent of the Government, were removed to his place, about 1½ miles from town.

The school is conducted under the auspices of the Mennonite Mission. The children receive 10 months school each year and are trained to perform the many kinds of labor which are found on a farm. Mr. J. S. Krehbiel assistant of the Supt., with the aid of several competent men, conducts the work on the farm. This work has been very plentiful during the summer, and to the credit of the boys it may be said, they did very well. Rev. and Mrs. C. Krehbiel are Superintendent and Matron of the school. The children are taken care of by them as though they were their own children.

The U. S. Government allows $125 per year for each child, for which they are to be clothed, fed and schooled. This sum having proven insufficient, the Mennonite Mission has agreed to pay books, and teacher's salaries.

The school is carried on very much like the public schools. School, Sabbath school and devotional exercises, are held regularly by D. R. Krehbiel.

Up to this time 33 children have been in this institution. At present there are 22 children, 16 boys and 6 girls. Boys are more ready to attend schools away from home, so they are always found in the majority. The average age of the children is about 14 years. Those here now express themselves well paid for coming to Kansas, they express their liking for the institution, and in their letters to their friends in the Indian Territory, they advice them to adopt the ways of the white men, and learn how to farm.

D. R. KREHBIEL.

FAMILY CIRCLE.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

HEIMWEH.

BY EMMA SMULLER CARTER.

The world is very bright and fair
Wherein I dwell,
How sweet its joys, sweet even its care;
I love it well.

Yet oft from its best bliss I turn
All unbeguiled,
And for my Father's house I yearn,
A homesick child.

Fair are the hills of earth that here
Around me rise,
Lifting white crowns through sunlight clear
Towards His great skies.

Yet fairer gleam those hills of God
In perfect light;
By his home-gathered children trod
Who walk in white.

Here peaceful rivers on and on
Flow fair and free;
But, oh, yon river by His throne
Would I might see!

Earth's goodly fruits to me are given,
For me they fall;
But that one healing tree of heaven
Were worth them all.

Father, who in these earthly joys
On me hast smiled,
I thank thee, yet would hear thy voice
Call home thy child.

THE PLAN THEY TRIED.

A TRUE STORY.

Two such woe-begone, draggled little figures! They came back to the house, one behind the other, as slowly as if they were going to their great-grand-mother's funeral, and indeed they looked like chief mourners.

The nurse had caught them playing in the brook, an amusement strictly forbidden at this time of the year, and a whipping was inevitable.

The whippings didn't come very often in this family, but for direct disobedience they were as sure as fate.

"Letty," said the older of the two little sisters, "I'll tell you what let's do."

"Well, what let's do?" asked Letty, in a depressed tone.

"Why, the first lick mamma gives, let's holler like we were bein' killed," whispered Sue, "then she won't whip much."

This naughty plan seemed to work well. Both little girls yelled so loud that mamma was scared.

"My switch must be too keen," she said, and left off.

"It didn't hardly hurt me a bit," said one little girl gleefully when mamma was out of hearing.

"Me neither," said the other.

Just then they heard a rustle of a newspaper in the library, and peeping through the half-opened door, they saw papa. After that the children went about like culprits with a rope round their necks, expecting another whipping. But mamma was trying a new plan.

"Mamma, please take this splinter out of my hand," said Letty, "it hurts me."

"O, no!" said mamma, quietly. "You are hollering before you are hurt;" and the poor little finger festered and got sore.

"Please give me a drink of water," said Sue, "I'm so thirsty."

"I reckon not," said mamma. "You always holler before you are hurt, you know;" and Sue had to go to the kitchen for water.

Every petition was treated in the same way, until they could stand it no longer.

"We most haven't got any mamma," sniffed Sue.

Then they took courage, and made a clean breast of their misery:

"Is it 'cause papa told you what we did 'bout bein' whipped?" asked Letty.

"Yes," said mamma gravely, "that's the reason I treat you as if you never told the truth."

"Oh, mamma," they both cried, "we'd rather be whipped!"

"But this is God's plan with his big children," answered mamma. "Ananias and Sapphira were punished quick and sharp like a whipping, but mostly God leaves liars to get their punishment by degrees. And it always comes; as soon as people find out that you have told a lie they quit believing anything you say; and I've just been showing you how uncomfortable that is."

"But, mamma," said Letty, "if we say we are sorry, and won't do so no more, won't you believe us then?"

"Yes," said mamma, with her brightest smile. "That's God's way, too; as soon as anybody is sorry and wants to do better, he says he is 'slow to anger, and plenteous in mercy'".

I never knew Letty or Sue to act another lie.—*S. S. Times.*

The proud man hath no God; the envious man hath no neighbor; the angry man hath not himself. What good, then, in being a man, if one has neither himself nor a neighbor, nor God.—*Bishop Hall.*

The New York Chinese Mission has now between 4,000 and 5,000 Celestials in its Sabbath-schools.

FOR THE CHILDREN.

JIMMY'S DOUGHNUTS.

Jimmy came back in the afternoon with a face radiant with hope.

"Mother," he exclaimed, "I b'lieve something's turned up at last. About noon to-day I saw two spruce chaps go into a lunch-room' an' I followed 'em, though I expected I'd get kicked out by the proprietor, an' I got behind the big stove, an' he didn't see me till one of the men got through his lunch and threw me a doughnut; 'twas so hard it struck the stove with a thud, an' I picked it up, and then the man drove me out. Well, I remembered you always wanted me to thank a body, so I waited, an' when they came out I stepped up and thanked 'em for the doughnut; but he said t'want worth a thank you, for it wasn't good enough for a dog to eat. I just wondered how he could think so, for it tasted so good to me. Well, I followed along, an' they kept right on talking 'bout doughnuts, or nutcakes one of 'em called 'em. He said he didn't see why they couldn't be made as his mother used to make 'em. An t'other man said the hard, dry, tasteless doughnuts of to-day were not at all like those his mother, down in New England, made when he was a boy. Then they both agreed they'd give a deal of money to get a taste of such doughnuts. All to once I remembered grandmother made 'em when I was a little shaver, that winter you and father took me there for a visit. Then I followed the men, an' got the street an' number where they have their business, an' now mother can't you make such doughnuts?" asked Jimmy, with a beaming, hopeful countenence.

"Yes, Jimmy, I think I can; but I shall be obliged to use my last penny to procure the material, and don't it seem rather foolish to risk all you have?" asked she, doubtfully, not thinking yet that this suggestion of Jimmy's might be the answer to her prayer.

"Mother, I have faith in grandmother's doughnuts, if you can make 'em like hers."

"Well, Jimmy, when I was your age, your grandmother was famous all the country round for her cookery, and when *your* mother commenced house-keeping down in Vermont, many said that she was not behind her mother in making such dainties; but I fear, Jimmy, that my hands have lost their cunning, for I am sadly out of practice."

"P'raps, mother, it'll all come back to you when you try," said Jimmy, hopefully, as they prepared to go out.

Soon they returned from making the requisite purchases, and Jimmy joyfully helped his mother in the manufacture of the doughnuts. He attended to her fire, while she deftly mixed the dough, and in more cheerful tones told him her plans.

"You see, Jimmy, I'm going to appeal somewhat to the imagination by shaping the cakes as your grandmother did. I'll cut with a knife and roll them like this," and she dexterously rolled and turned into the desired twist.

"Oh, yes, mother, I remember now, those look just like grandmother's! It's funny I remember 'em so long; I was five years old then, wasn't I, mother?"

"You was in your fifth year," replied she, as she gently dropped the cakes into the smoking fat.

To make a long story short, four dozen of the doughnuts were soon ready, and Jimmy could scarcely wait until morning to start out with them. When he did go his success was assured, since his basket was empty in less than an hour, and orders taken for more the next day. The weary mother counting the profits, which had nearly doubled the money expended, felt that this was indeed God's means of answering her prayer. The next day Jimmy disposed of twelve dozen doughnuts, and doubled that number the day following. The material could now be purchased at wholesale, and so the profits were greater. The demand soon increased beyond the power of Jimmy's mother alone to fill, so another poor widow and her daughter were employed to assist.

The girl went out soliciting orders for the old-fashioned articles, for Jimmy's mother wisely concluded to add other goodies, made by grandmothers, that were relished so much by the boys of that day, to her stock in trade, and the result was amazing. At length from three to four hundred dozen doughnuts daily were needed to supply the growing demand.

Soon the wish of Jimmy's heart was realized, and enough money was laid by to go out West in search of their nearest surviving relative and a home. In this effort also they were successful; and Jimmy is now with his mother in a thriving Western city, the junior partner in a large and successful manufactory, where his talent for manufacturing, developed in the "doughnut business," brings him a competence and the means of doing good to others.—*New York Observer.*

They that are in God, being united to Him through Christ, can never by any power be separated from Him. Death, that is the great dissolver of all other unions, civil and natural, is so far from untying this, that it consummates it; it conveys the soul into the nearest and fullest enjoyment of God, who is its life, where it shall not need to desire as it were from a distance; it shall then be at the spring-head, and shall be satisfied with His love forever.—*Archbishop Leighton.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, JANUARY, 1888.

BE PROMPT in paying your subscription to the MENNONITE. A number are now in arrears and we would desire to have none in arrears. When you send your subscription, do not forget such friends who do not know the MENNONITE, or perhaps can not afford to subscribe themselves. It will cost you only 50 cents more.

CHURCH PAPERS.—The *Christliche Bundes Bote*, organ of the General Conference, will hereafter be published weekly instead of semi-monthly; the *Nachrichten aus der Heidenwelt*, will be discontinued.—The *Kinder Bote* will be half English and half German.—The *Mennonitische Blætter*, Hamburg, Altona, Europe, will hereafter be published semi-monthly instead of monthly.

THE STEVENSVILLE, ONTARIO, CHURCH.

A resolution was passed at our late session of the *General Conference* requesting me to give a report in THE MENNONITE, of the evangelistic work, and organization of the church in Stevensville, Ontario, Canada; and to supplement the same with a request for contributions, in aid of the new church the brethren there, are erecting. It always gives a person delight to speak and write, concerning something in which he is specially interested. And as I feel a deep interest in the small, but zealous band of believers I gladly comply with the request.

Upon a call from the members worshiping at Black creek, through their pastor Bro. Jacob Krehbiel, I assisted him, in March, 1886, in holding evangelistic meetings, spending about a week in that field in which time were held 12 public meetings of preaching, song, and testimonial services. The brethren had secured the spacious hall of the village of Stevensville, for these services. Several of the meetings were held in the Black Creek meeting house, and in private houses. Beside these public services, families were visited and devotions held, professors encouraged, inquirers invited, and the unconcerned reasoned with. During these meetings a number gave evidence of having come to a saving knowledge in Christ and expressed the desire to be baptized, and received into church membership, which was done after my departure as I subsequently learned.

In January 1887, I again received a similar call from the brethren, and under the guidance and protection of my heavenly Master, I again accompanied by Bros. Krehbiel, and Eberhardt, of New York, paid them a visit. Nearly two weeks were spent this time, in which we held 17 services, mostly in the hall at Stevensville. All the meetings were well attended, and characterized with zeal and Christian love.

The time not occupied with meetings was devoted to family visitations, comforting, encouraging, exhorting, and inviting to Christ. During my stay a congregational meeting was held, when the members formally organized themselves into a congregation, and chose a minister as an assistant to Bro. Krehbiel, and a deacon from their number. The hall in which these services were held, not being a very suitable place for various reasons, the brethren decided to build a church as soon as they conveniently could.

I am pleased to know that the General Conference has recognized our work, and accepted the Stevensville congregation into its body. May this encourage the brethren, and renew them to increased zeal in laboring for Christ.

A REQUEST.

The brethren in Stevensville have decided to erect a proper place of worship, but as they are but few in number and pecuniarily not very strong, they must to some extent rely on the charity of their brethren and friends. I come therefore in their behalf, and in the name of our General Conference to the individual Christians and the several churches of our union and outside, and ask contributions for said church. And may the Lord abundantly bless, both spiritually and temporally, every cheerful giver.

The new church is about finished, and will be dedicated about the time this will reach our readers. Contributions can be forwarded to Jacob Krehbiel, Clarence Centre, New York; or to the undersigned, and they will be forwarded to their destination.

Your Brother,

ALLEN M. FRETZ.

Bedminster, Pa., Dec. 1887.

CLUBS.—This is a good time for the boys and girls to be engaged in raising clubs for the MENNONITE. Let us see who will raise the largest club.

As Christmas is drawing nigh great and extensive preparations are being made in some churches in the way of church decorations, etc., for this festive occasion. Without wishing, in this connection, to say anything for or against these preparations, we are constrained to believe that with many the object in them is more to make an outward show and to merit applause than to serve the Lord and honor His name. If this be the object of any, as we fear it is with not a few, we would say, "Ye have your reward." Surely, the Lord will *not* reward them for it.

In compliance with a resolution passed by our late General Conference, the brethren C. Krehbiel and A. B. Shelly made a visit to Washington, D. C., to consult with the proper government officials in regard to our mission work in Indian Territory. The brethren were very kindly received and had a lengthy consultation with the Commissioner of Indian Affairs and other officials, on the subject. They all expressed themselves very satisfactorily in regard to our work among the Indians and desire very much that the good work may be continued by our people.

CHURCH NEWS.

MINISTERIAL CONFERENCE.

Following is the programme for a Ministerial Conference, to be held in the First Mennonite Church, of Philadelphia, on Tuesday, January 10, 1887, beginning at 9.30 a. m.

Homiletic—St. Luke 12: 32—34,
A. B. SHELLY.

Exegesis—Hebrew 6: 1—6.
W. S. GOTTSHALL.

Exegesis—1 Corinthians, 6: 1—4.
J. S. MOYER.

Pastoral Care.—A. M. FRETZ.

Revival Service.—What are they? Should they be encouraged, if so, how should they be encouraged? J. B. BAER.

Church Music.—Its character and how it should be conducted.
C. H. A. A. D. SMISSEN.

A cordial invitation is extended to all the ministers of the Eastern District Conference, and all interested in the work of building the Master's kingdom.

Phila., Pa., Dec. 15, '87. N. B. GRUBB.

Our brethren at Quakertown, Pa., of whom there are quite a number living in the place, have succeeded in procuring a suitable room in one of the public school buildings in which services are now regularly held. The services have been well attended thus far and the prospects for the future are encouraging. It is not the object to organize a congregation for the present, but to give our members in the place, who belong to different churches outside of the town, but who to a great part have no convenient way of coming to their churches, an opportunity to come together to worship God and have the gospel preached to them by their own ministers. Services are held in both the German and English languages. Thus far only evening services have been held.

MARRIAGES.

SCHANTZ—SHELLY.—On November 19, 1887, at the house of the bride's parents, and in the presence of the parents of the bride and groom and a few friends, by C. H. A. van der Smissen, D. M. Schantz and Sallie Z. Shelly, both of near Vera Cruz, Lehigh county, Pa.

CRATER—BLANCHFORD.—On Dec. 15, 1887, at Collegeville, Pa., at the residence of the bride's parents, by N. B. Grubb, assisted by Rev. J. H. Hendricks, William Crater, of Phœnixville, to Miss Alice Blanchford, of Collegeville.

HUNSBERGER—LEATHERMAN.—On Dec. 15, 1887, at the residence of and by N. B. Grubb, Philadelphia, Pa., Cornelius S. Hunsberger to Miss Leah Leatherman, both of Souderton, Pa.

MOYER—LANDIS.—On Nov. 26, 1887, by A. B. Shelly, Joseph D. Moyer, of Springfield, and Sallie Landis, of Haycock, Bucks Co., Pa.

STAUFFER—HELLER—On Dec. 17, 1887, by A. B. Shelly, Milton K. Stauffer, of Lower Milford, Lehigh Co., and Emma Heller, of Upper Hanover, Montgomery Co., Pa.

DEATHS.

LANDIS.—On Dec. 3, 1887, Hannah, wife of John Landis, of Upper Saucon, Lehigh Co., Pa., aged 64 years, 6 months and 3 days. Interment at Saucon Mennonite church. Funeral services were conducted by A. B. Shelly.

STAUFFER.—On Nov. 19, 1887, in Lower Milford, Lehigh Co., Pa., Ambrose B. Stauffer, aged 22 years, 4 months and 25 days. Interment at West Swamp church. Funeral services by E. Hunsberger and A. B. Shelly.

MENNONITE MISSION.

I. A. Sommer, $2.00; H. Stobbe, 50c.; Hilegonda v. d. Smissen, 50c.

MISSION DEPARTMENT.

MENNONITES VS. BAPTISTS.

In a recent number of the *Gospel Messenger*, we find extracts of an article published in the *Examiner* of New York, a Baptist paper, giving an account of the Mennonites in that state, in which the writer, George M. Thomssen, speaks of the Mennonites in a manner that would induce one who was not acquainted with them, to think that the Mennonites in Kansas were a pretty badly mixed up denomination. He says: "Some thousands of these people [Mennonites] reside in Kansas. While all are called Mennonites, they are divided into numerous parties. There is the Orthodox, baptizing by aspersion when the children are sixteen or eighteen years old, and have well committed the catechism to memory; the Dunkard class, having a triune immersion of the convert kneeling in the water, and this is done by dipping him forward; the Methodist party, who will sprinkle, pour or dip, or not baptize at all as the convert prefers; the Adventists and Sabbatarians, who immerse, but keep Saturday instead of Sunday holy, and then the Brethren who would pass as regular Baptists, having baptism and communion and church government as we have," etc.

This writer evidently does not know the distinctive names of the parties concerning whom he writes, but calls all those that emigrated from Russia, Mennonites, however far they may have digressed from the Mennonite faith and doctrine. It must be remembered that whatever name a sect may give themselves, Adventists are not Mennonites, though they may have descended from Mennonite parents and been raised in the Mennonite faith. Neither are Dunkards or Baptists Mennonites, though they may have descended from Mennonite parentage. To constitute a Mennonite, he must necessarily have the faith of the Mennonites.

The statement that Orthodox Mennonites baptize their children at 16 and 18 years of age, after they have well committed their Catechism is a libel on the Mennonite Church of America, and no writer who has any regard for his reputation, for veracity and impartiality, should venture such a statement. The Mennonites teach faith and repentance, and that a change of heart must take place before baptism; then baptism becomes to them the "answer of a good conscience toward God." They do not only teach faith, repentance and a change of heart through the operation of the Holy Spirit, but they teach a forsaking of sin, vanity, worldly lust, and the denying of all ungodliness, and a living, "soberly and righteously" in this present evil world, and they claim no hope of salvation except in the merits of Christ, They baptize persons when they come, prompted by a sincere desire to consecrate themselves to the service of God, and desire to be baptized, and are willing to deny themselves and follow Jesus. They baptize persons from ages varying from thirteen years to eighty. The writer could give a number of instances where persons were baptized at eighty years of age or over. When a person is young in years, and has the knowledge of sin and the promptings of the spirit of God, and is willing to consecrate himself to His services, we believe that he is a fit subject for baptism. If he is old in years and has the above qualifications we secure him likewise, and believe him to be acceptable before God, and thus we baptize without further regard to age.

The writer above referred to further says:

"Among the Mennonites we have a great mission as Baptists. They look to us for guidance, and among them is a field for home mission work. One of our ablest, most learned, and pious German ministers, ought to be stationed in Kansas not to try and make them Baptists—that many of them are—but to hold preachers' institutes, revival services, and to counsel and guide these Mennonite brethren. At present, owing to bad crops, many are very poor, but they are becoming wealthy, and some of them will become very prominent. Here is one of the grandest fields for the right kind of a man. God bless our Mennonite brethren, who have with us, one Lord, one faith, and one baptism."

We fear that if the faith of the Mennonites should be strictly compared with that of the Baptists it would vary more than, at first sight, might appear. The Mennonites are indeed far from being Baptists, though in one particular especially they have like faith; that is, in baptizing only on profession of faith, and we fear if they should send one of their men to labor among the Mennonites in Kansas, the Mennonites who would receive him, give heed to his teachings, and permit themselves to be consoled and guided by his teachings, would soon be as far away from the doctrines and teachings of Menno Simon and the principles of the Mennonite Church as the Baptists themselves are.

We cannot too earnestly appeal to our Mennonite people to hold fast to the doctrines and teachings of their own church, and not allow themselves to be led astray by every wind of doctrine. It is truly lamentable to see on how poor a foundation many of the so-called Mennonites are built and how easily they throw away the precious faith of their fathers, the glorious principles for which the martyrs poured out their blood like water, and turn to a more popular way than that of the cross. Let us, my beloved brethren, stand firm and be strong in the Lord and in the faith once delivered to the saints.

The reflection which our friend casts upon us is simply, that the Mennonites are not able to govern themselves, not able to counsel and guide their own church; not able to manage their own affairs. They should have a Baptist, learned, wise and influential to do this for them. Do our Mennonite brethren accept this? We think not. We think all our Mennonite brethren are able to oversee their own church affairs. But then, though many of them are now poor, they are becoming *wealthy*, and there will be pecuniary benefits to reap. Ah! indeed, "one of the grandest fields for the right kind of a man!"

Let us watch and pray that we enter not into temptation.—*Herald of Truth*.

REMARKS:—We fully concur in the remarks of the *Herald* on the extracts made from the *Gospel Messenger*. We too say that not all emigrants to Kansas from Russia are Mennonites; and that faith which the Mennonites hold dear, that to constitute a Mennonite, there must necessarily be that faith which was sealed with the blood of the martyrs of the church. We also unite in earnestly appealing to our Mennonite people to hold fast to the doctrines and teachings of their own church. Yes, beloved brethren, "stand firm and be strong in the Lord and in the faith once delivered to the saints." Yet notwithstanding the fact that the writer of the article referred to in the *Examiner*, is in gross error and entirely misrepresents our church, it is a lamentable fact that so many subdivisions exist in our grand old division of Christ's Church. Divisions not of the doctrine of Christ or taught by his Apostles, but on the traditions of men. "In union is strength." To have a real care over or be a real blessing for our immigrated brethren, the divisions which have for some time existed in the church here in this country should be healed up. Not only could we thus be a greater blessing to our immigrated brethren, but that great work—foreign mission, could more effectually and with greater blessing be carried on. We would therefore supplement the appeal of the *Herald* with: "Let us strike hands across the dividing chasms and unitedly let us work in the Sunday-school, training our children in the ways of this grand doctrine, and to love and respect the church of their fathers; in the home mission field sustaining and fostering the weak and enlarging our home borders; in the foreign mission field, bringing those in error and darkness to the true Light and its reflections through the Mennonite church. While watching and praying that we enter not into temptation, let us labor in the field which is white to harvest. "Come let us build up the wall of Jerusalem, that we be no more a reproach." F.

YEARS OF WORK FOR A BIBLE.

Several interesting and encouraging incidents are briefly reported to the *Church* by Miss Chamberlain, who is laboring at Sivas in Turkey. She says: "A few days since a girl burst into my room, saying: "Oh, teacher, I am afraid I have not money enough for a Bible; but please give me one, for father has promised to read with me." The six cents that were wanting were not to be thought of in the presence of such an eager girl.

In one of our villages, some fifteen years since, a Bible-seller was thrown down-stairs, dragged out of the village and beaten. One of the perpetrators of this cruel act sent for a coarse-print Testament, and he and his wife are reported to be quite changed in their daily life.

A little girl of the Gregorians came to our Sabbath-school, and for learning the Golden Texts she received a Testament. This she carefully kept, as she had an old one. The following year she gained another Testament, and the third year something else. Then she brought her long-kept treasures and a few cents, and entreated that she might exchange them for a Bible; and the tears streamed down her face as she said: "*I have waited these years for it.*" I often see her on the Sabbath, and look to see where her mark is, for she reads day by day the Word for which she labored so long. It is her one treasure, the only thing she has on earth that is her very own, save the threadbare clothes she wears.

NOTES.

The total receipts of the Methodist Missionary Society in the last eight years was $6,221,049.54.

Seventeen missionaries and seven children have just sailed from New York to reinforce Bishop Taylor's African mission, and eight married couples are asked to go out November 1st.

The treasurer's report of the A. B. C. F. M. shows receipts for the past year of $676,572.54, and expenditures of $679,376.90. This is about the only Foreign Mission Board in the country that is not in debt.

From the following it looks as if Mr. Moody had decided not to go to India. Being interviewed on the subject, Mr. Moody said: "I would go to India if I thought I could do more good there. But I question if our meetings would be as successful as the steady work of the missionaries. Everything said must be translated by the interpreters; and much of the effectiveness of public meetings is thereby lost. I am not able to endure hot weather and do efficient work. It does not seem wise to me."

THE SABBATH SCHOOL.

DO YOU READ YOUR BIBLE.

"What a peculiar question!" you reply. Well, never mind, we ask it again: Do you read your Bible? "Of course we do; how could we teach if we did not? Every Satuaday we read over our lesson, and then we look up our helps and so prepare for the class."

Just so; but how about Monday and Tuesday and the other days of the week? Let us press the question home again: Do you read your Bible every day? Ah, yes, we know, "business," "domestic duties," "social intercourse," "church meetings," and "church work," all very important, but not valid as excuses for neglecting your spiritual food. But we have no doubt some can answer our question satisfactorily, and as teachers, have found the importance of a regular course of reading the Bible; while as scholars they have been greatly assisted in the recitation of their lessons. In most lesson helps, "daily readings" are given, bearing on the lesson of the coming Sunday. These should be regularly and studiously read by both teachers and scholars.

How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To lead our souls to heaven.

ILLUSTRATIONS FOR THE LESSONS OF THE MONTH.

1. The voice of conscience.—The voice of an evil conscience is not one evil in particular, but a multitude of evils. It is a barking hell-hound, a monster vomiting fire, a raging fury, a tormenting devil.—*Luther.*

2. Grace before meat.—Some of the scholars of a Sunday-school at Sheffield used to take their dinners with them to the school. A teacher, one day, sitting in the chapel after service, heard a voice in an adjoining pew. Stepping softly to the place from whence the sound proceeded. she was pleased and surprised to discover four little children kneeling down, ahd one of them engaged in asking the Divine blessing on the food they were going to partake of in the vestry, from whence they had been brought for this purpose by the little petitioner, a boy about eight years of age, who had come to join his sister and her companions from the adjacent boys' school.

3. The Lord sometimes allows His people to sink, but only in order to humble them.—*Quesnel.*

4. Perseverance in prayer.—Two Christian ladies, whose husbands were unconverted, feeling their great danger, agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years; when they debated whether they should pray longer, so useless did their prayers appear, and decided to persevere till death, and if their husbands went to destruction, it should be loaded with prayers. In renewed strength, they prayed three years longer; when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as the day dawned, she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet her friend coming to her on the same errand! Thus ten years of united and persevering prayer were crowned with the conversion of both husbands on the same day.

5. Whom do men say that I am.—A Unitaria nwas once present at a revival service, and was invited to seek Christ. "But," said he, "I do not believe in Him." It was suggested that he should test it by prayer. He went to the altar, and poured out his test prayer. "O, Christ! if Thou be a God, reveal Thyself." He had not prayed long, ere he sprung up with new convictions, exclaiming, "He is a God, He is a God!"

Harlan Page was right, as one morning he entered a Sunday-school, with pencil and tablet in his hand, taking the names of the officers, teachers, and members, when he asked of the librarian leaning against the case, "Are you a *friend* of the Lord Jesus Christ?" To this the young man replied, "I am afraid I must answer you, no, not yet." So the saintly man quietly wrote his name down, saying, "Well, then, I suppose I shall have to put you among those, who as yet, are *enemies* of the Lord Jesus." That was his parting word. Surely there was no escape from it. Our Savior himself announced plainly once, "He that is not with me, is against me."

C. S. Robinson.

A LORD IN THE FAMILY.

A pompous, silly school-boy was one day boasting how many rich and noble relations he had; and having exhausted his topics, he turned with an important air and asked one of his school-fellows: "Are there any 'lords' in your family?"

"Yes," said the little fellow, "there is one at least; for I have often heard my mother say that the Lord Jesus Christ is our Elder Brother."

The boy was right, and as he grew up it was his privilege to know more of this Elder Brother, and to tell the perishing multitudes the tidings of his grace.

Blessed are they who have one Lord in the family, and who know him as their Elder Brother, and their everlasting Friend.—*Selected.*

INTERNATIONAL S. SCHOOL LESSONS.
1888, First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. January 1st.

HEROD AND JOHN THE BAPTIST.
Matt. 14, 1—12.

Golden Text:—Verse 12.

The lessons of this quarter continue the narrative of the events pertaining to Christ's ministry, of which we studied last year. The death of John the Baptist belongs to this period. Our lesson to-day presents a sad picture of the sin and corruption of the time. A wicked woman, enraged at the reproof of a man of God, had power to gratify her revenge in securing his death.

Explanatory:—1. Herod, the tetrarch.—Son of Herod the Great, known also as Herod Antipas; ruler of Galilee and Perea. 2 Tetrarch.—A title inferior to that of king; the ruler of a fourth part of a kingdom.

I. *Herod's Guilty Conscience.*—The fame of Jesus was spread abroad. His powerful teaching and wonderful healings had reached the ears of wicked, adulterous and cruel Herod. He, rebuked by a guilty conscience, at once concludes, this must be John the Baptist whom he had caused to be put to death. He feels miserable, because he feels guilty. Guilty of the crime of which John had reproved him, v. 4, and guilty for putting to death the just man who had reproved him. John had performed his mission in warning him, conscience now performs the office of ten thousand accusers! But what makes the misery the more severe is that a guilty conscience gives no salvation for sin. Under the convictions of conscience, unintentionally as it may have been, Herod expressed the belief in the immortality of the soul.—"He is risen from the dead." Even the most worldly-minded cannot entirely shake off the belief in a future life. We find that Felix trembled as Paul reasoned of righteousness, temperance, and judgment to come, Acts 24, 25. We find in this declaration of Herod an acknowledgment that John had been working under the mighty influence of God. But no, it was not John that was the reason of this trouble to Herod, but a mightier than John!

II. *Account of John's Imprisonment and Death.* The cause of his imprisonment was, 1. The sin of Herod in unlawfully living with his brother's wife, and 2. The outspoken censure of John to Herod. In John we have an example of zeal, fidelity, and courage highly worthy of imitation. He plainly, yet respectfully held before the ruler the law of God—the supreme Ruler. In his rage, Herod cast John into prison, and would have even put him to death but for fear of the people. Miserable ruler! He fears more to offend the people, than to sin against God. The cause of his death was, 1. The intrigues of sinful Herodias. 2. The rash promise of drunken Herod, Herodias had planned the death of John and her plan was successfully carried out. Herod's birthday had arrived, and as custom had it, a feast was made to his "lords, high captains and chief estates." It does not seem strange that men under the influence of wine should take delight in the improper acts of the daughter of an incestuous woman. Neither was an oath like Herod's strange under such an influence. Herod was sorry when the girl, previously instructed by her mother, demanded the head of John, but we can well suppose that his sorrow was not very far reaching; for we find it was overruled by his rash oath, and the presence and influence of his companions in debauchery. The disciples of John in their affliction went to Jesus, the only source of comfort.

Learn:—*Bad Companions.*

1. Should be admonished, v. 4; 2 Thess., 3: 14; Matt. 18: 15—17.
2. Should be avoided.—Rom. 6: 17; 2 Thess. 3: 6.
3. Communicate their own qualities.—1 Cor., 5: 6—11.
4. Will corrupt.—1 Cor., 15: 33.
5. Should be resisted.—Prov. 1: 10.

Lesson 2. January 8th.

THE MULTITUDE FED.—Matt. 14; 13—21.

Golden Text:—Jesus said unto them, I am the bread of life.—John 6: 35.

The event of this lesson took place soon after the death of John the Baptist. This is the only miracle recorded in each of the four Gospels. It is one which sets forth very clearly Jesus' divine power.

I. *Jesus Healing the Multitude.* Upon the news of the death of John, Jesus left Capernaum, crossed over the sea of Galilee to Bethsaida on the north-east shore. A great multitude of people, attracted by his teaching and miracles, followed him. This exhibition of the attachment of the people to him moved Jesus to pity, for they were as sheep having no shepherd; and he spoke to them concerning the kingdom of heaven, and healed their sick. He gave them spiritual and bodily health. The same physician is yet pitying the wandering multitude. He looks with compassion on all that come to him for aid.

II. *Jesus Feeding the Multitude.*—The day was spent and night was coming on, but the people still lingered. They had been fed with the bread of truth, and seemed indifferent, for the time, to anything else. Poor shepherdless sheep! Jesus, as the Good Shepherd, had led them to rich pastures, but while being thus fed they forgot their bodily wants! Notice 1. The demand of the disciples.—They were solicitors for the temporal welfare of these people; they had sympathy for them, and as Jesus had helped them bodily and spiritually, they now think he should also concern himself about their temporal wants and send them away out of the desert, that they might buy food. But, though their concern was proper and Christ-like, Jesus wants to show them that the demand was entirely at variance with it,

2. Jesus' answer.—To prove them, knowing himself what to do, (John 6: 6), Jesus asks his disciples, "Whence shall we buy bread that these may eat?" They need not depart. No, he who is able to heal the sick body, and supply spiritual food, will also care and is able to provide temporal food. Here was to be verified what he had taught in the sermon on the Mount in the words,—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." To the astonishment of the disciples Jesus told them to supply the multitude with food. But how? Such a thing is impossible, think they. The lad who was in attendance on them had only five loaves and two small fishes. What are they among so many? 3. Jesus' means of providing.—"Bring them hither to me." The five loaves and two fishes will be enough in the hands of Jesus to feed all. But they must be brought to him that he can bless them. So with all our offerings, our weaknesses, troubles and trials, we must bring them to Jesus. Though our offerings can only be small, if we bring them to him he will bless the little to the blessing of thousands. Though we are weak, if we bring our weaknesses to Jesus he will be strong in us. How beautiful and significant the formula followed by Jesus.—He looked up to heaven, he blessed, he brake, he gave to his disciples. Looked up—in acknowledgement that all our supplies come from above. He blessed—gave thanks to him who provides all our wants. He brake—to show the real increase and that all might have their wants supplied. Give to His disciples—they were to feed or at least assist in feeding the people. The Lord wants workers and not only lookers-on. He blesses through those whom he has blessed. 4. The result.—All ate, had enough, and besides, each of the twelve disciples had his basket filled for future use. Jesus also taught them not to be wasteful, because the supply had come so easily, see John 6: 12. From this miracle of increasing the temporal food we must look to him of whom our golden text speaks, to the one who so mysteriously increased this bread, and find in him, "the bread of life," which he is, what he bestows, and which he increases according to our needs. And having been blessed ourselves with it, we should distribute to others.

Lesson 3. January 15th.

JESUS WALKING ON THE SEA.—Matt. 14: 22—36.

GOLDEN TEXT:—Be of good cheer; it is I; be not afraid.—Matt. 14: 27.

The miracle of the loaves and fishes convinced the multitude that Jesus was indeed their long-looked-for Messiah. They therefore attempted to make him their king. No doubt the disciples were ready to join in this movement. Jesus however interfered with this by sending them back to the other side of the sea, while he sent the multitude away.

I. *A Miracle on the Sea.*—After the people had departed and his disciples were, contrary to their wish, rowing alone across the sea, Jesus went alone up into the mountain to pray. He found it necessary after a day's work for his Father to go into close and prayerful communion with him. He undoubtedly had felt the need of prayer, because he had been tempted by the movement of the people. He gave an example to be followed by all true Christians. While thus alone in prayer the disciples were being tossed by the waves in a storm on the sea in great danger and distress. To increase their trouble, they saw toward morning a figure like a man approaching them, walking on the water. They took it to be a spirit, and considered it an omen of evil. In their distress and apparent danger, how soothing must have been the words of their beloved Master:—"It is I; be not afraid." This was the only voice that could under the circumstances give comfort to the disciples. This is yet true; the followers of Christ have at times severe storms and trials to endure, even when following his directions. All such can have a similar manifestation of his power and goodness. When he proclaims himself in the soul, all sorrow, fear and sin, are at an end. Though Peter's faith could cry out, "If it be thou, bid me come unto thee on the water," it was not yet that faith that Christ desired him to have. Little faith generally makes a vain display of itself. Yet even to little faith Jesus can say "Come," though he does not approve of its vanity. He allows the one with little faith to sink, that he may unveil his vanity and bring him to a knowledge of his dangerous condition, causing him to cry for help. Peter's presumption failed him; he turned to Jesus as his only hope. Here is an example for all; as Jesus stretched forth his hand to save doubting Peter, so will He save all who forsake the prayer of presumption and apply with the prayer of faith.

II. *Miracles on the Land.*—In the morning after the storm they again arrived on the other side of the sea. Soon the news spread that Jesus had returned and great crowds again gathered. Diseased people were brought, and Jesus healed them. The faith of the woman with an issue of blood was prevailing, and the afflicted were restored by a mere touch of his garments. What mighty influence must the grace and spirit of Christ have in the soul, when even the hem of his garment produced such wonders in the bodies of those who touched it! The soul is of more value than the body; and will Christ withhold his healing power from the former, while he grants it so freely to the latter? If a person turns from sin to God through Christ, the healing hand of Jesus is laid upon him. Then it is no wonder that he knows and feels his sins forgiven, his soul purified, and his heart filled with the fulness of his Maker. Lord increase our faith, and we shall see greater manifestations of thy power and glory. *Amen.*

Lesson 4. January 22nd.

JESUS AND THE AFFLICTED.—Matt. 15: 21—31.

GOLDEN TEXT:—Is any among you afflicted let him pray.—Jas. 5: 13.

Jesus thought it best to retire from the vicinity of Capernaum, for rest and retirement and chose the border district of Tyre and Sidon. Whether Jesus really crossed into the heathen country is a question on which opinion is divided.

I. *The Woman's Faith Rewarded.*—A woman of Canaan—a descendant of the original people of Canaan, and a Greek—a heathen. This woman had no doubt heard of the merciful acts of Jesus, and she therefore appealed to him for mercy, both for herself and for her daughter. The state of this woman is a proper emblem of the state of a sinner deeply consious of his soul. Her prayer is a proper prayer for every penitent. There are many excellencies contained in it. 1. It is short. 2. Humble. 3. Full of faith. 4. Fervent. 5. Respectful. 6. Relying only on the mercy of God. 7. Persevering. Could he who sees himself a slave of Satan beg with too much earnestness for mercy from the Savior and deliverance from this thralldom? We see here also a conflict and victory of faith. The conflict consisted in: 1. Overcoming national antipathies, in the first approach—she considered a dog applied for bread from the children's table. 2. Receiving no answer—Christ gave her time to manifest and exercise her faith. 3. Contempt of disciples—the cry of the heathen woman was unwelcome to the disciples. 4. Not of those to whom Jesus was sent—to teach his disciples a lesson, and also to exercise the woman's faith, Jesus said his mission was to the Jews only. The victory was gained in that. 1. She would take no refusal—she fell at his feet appealing for help; for a share in the deliverance afforded to Israel. 2. She would be content with a little—a crumb, like the part of a dog under the Master's table. 3. She received the Savior's commendation; though humble and submissive, her faith was great. Great faith produces humility and submission. She received her request, in that very hour, without the addition of works, her daughter was made whole.

II. *Many Afflicted Brought to Christ.*—After the event above narrated, Jesus again took his journey eastward through Galilee and the coasts of Decapolis to the east side of the sea of Galilee, where he went up into a mountain. Even here the fame of the great Teacher and Healer attracted multitudes and revived for a time the cheering scenes of the past. The cripple, the blind, the dumb the deformed and many others variously afflicted were brought to him and he healed them. The multitude wondered and well they might when they had such evidence of the miraculous power and love of God before their eyes, and they were not at a loss to whom to give the glory even in this Gentile country.

Through faith and prayer the same miracles can be performed in our day. James writes in the words of our Golden Text 1 Is any afflicted let him pray. Why pray? Because he says further, the prayer of faith shall save the sick, and the effectual fervent prayer of a righteous man availeth much. Jesus says: Whatever ye ask in prayer, believing ye shall receive. Why is it that in our day, even professing Christians are disregarding the germ of our Golden Text and denounce faith healing as superstition? For no other reason, I believe, than that faith in Christ is weak, yea, even weaker than that of this Gentile woman, and that man wants the glory instead of giving it to the God of Israel. Such professors have gone half way into skepticism and are about ready to close the blessed Book and call it "superstition." Besides bodily healing, all the disorders of the soul are still cured by the power of Jesus, through faith. Lord, give us more faith in our bodily and spiritual affiictions to apply to thee. Amen.

Lesson 5. January 29th.

PETER CONFESSING CHRIST.—Matt. 16: 13—28.

GOLDEN TEXT:—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

This lesson marks an important period in Jesus's ministry. Hitherto he had said little directly as to who he was, leaving his disciples to form their opinions from his life. But the time had now come for them to be confirmed in their belief that he was the Christ. This point must be gained before Christ could disclose the dark side of his mission.

I. *Confession of Jesus as the Son of God.*—Jesus asked the disciples as to the opinion of the people respecting himself. He may have done this in order to have the opportunity in getting an express declaration of the faith of his disciples, from themselves to confirm and strengthen them in it. A general belief especially among the Pharisees was that the prophets might rise from the dead, and they therefore believed that Jesus was one of them. We do not find that any among the ruling classes yet held the opinion that Jesus was the Messiah. Jesus expressed neither sorrow nor displeasure at such an utter failure to recognize him in his true character. But he was anxious that his followers who were to direct the minds of men after his departure, should know and be convinced who he was. He desires a higher confession. But whom say ye that I am? Instantly from the lips of Simon Peter, the impulsive, yet rock-like disciple, came all that the full heart of his Master waited to hear. Thou art the Christ, the Son of the living God. Every word is emphatic, a most concise and yet comprehensive confession of faith. How had Peter received this knowledge? He had not learned it from books, it was not revealed to him by man. The Father had revealed the Son through the Holy Ghost. This is the only confession that will tend to salvation, but this confession can only truly be made by one who has become wise unto salvation. That wisdom can only be revealed by the Father through the influence of the Holy Ghost. This confession called forth from the lips of Jesus. A grateful acknowledgement. Blessed art thou. He who is wise unto salvation is indeed blessed. Thou art Peter. His confession was suggestive of his name—Peter, which means

a rock. Upon this confession, or rock is built the Church of Christ. Against such a foundation the powers of hades cannot prevail in the Church in general, nor in the individual Christian. He who can sincerely make such a confession is founded on it, and is proof against the wiles of the devil. (2) a solemn promise. Keys were the symbol of authority. Peter received the promise of authority in the Church. "There are two keys," says M'CHEYNE, "committed to us by Christ, the one the key of doctrine, by which we unlock the treasures of the Bible, the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith." The promise contains the assurance that the acts of God's servants will be ratified by God.

II. *Jesus Foretells His Death.*—The disciples were now prepared to receive the news of Christ's suffering. Peter could not understand and would not allow that his Master should thus suffer. Jesus rebuked him with the same words as he did the devil in the temptations in the wilderness. He doubtless felt that it was a renewal of the old temptation to possess the kingdom of this world through some other means than by suffering. He who opposes the doctrine of the atonement is an adversary and offence to Christ, though he be as sincere in his profession as Peter was.

III. *Jesus Warns His Disciples.*—1. He teaches them that the thought of personal advantage, should find no place with a true disciple. The principles of true Christian life are (1) a sincere desire to belong to Christ—will come, (2) renouncing self-dependence—deny himself, (3) embrace the conditions appointed by God—take up his cross, (4) an imitation of Jesus—follow me. 2. He warns concerning the value of the soul. The soul is immortal, has been redeemed with a great price, therefore of great value. Of more value than the whole world. 3. He apprises them of the fact that he will be the judge at the last day. As judge he will come in the glory of his Father, with angels as attendants. He will reward every one as his life has merited it.

A Gentleman was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying: "I could not but feel for him." "Verily, friend," replied the Quaker; "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?

A GLARING INCONSISTENCY.—Christians, heirs of God, joint heirs with Christ, are you asleep? Can any thing be more preposterous, that is, "utterly and glaringly foolish, contrary to nature and reason" (see Webster), than for the many professedly enlightened Christians in our country to be so busily engaged in doing the very opposite of the works of Christ by the most absurd delusion; that is, hiding their light in the light (darkness) of lodgery? Do they not see that thus they side with those who would prove their Lord wrong? How can they think it wise to bind themselves by oaths or promises which are contrary to the will of God. None such were ever authorized by him in the Old or New Testament.—T. H. *in Cynosure.*

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THE MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

AN INVITATION.

BY REV. A. J. FRETZ.

O come ye weary ones of earth,
And own your blessed Saviour's name;
From Heaven to the earth accursed,
With majesty he came.

He came from Heaven you to redeem,
Redeem from hell's eternal pains;
And in his blood pure and serene,
He'll wash away your stains.

He came and suffered pain and loss,
For man polluted by his sin;
He bowed upon Mount Calvary's cross,
For us to Heaven to bring.

He pity showed for sinners blind,
He came and paid the awful debt;
He rolled the burden from our minds,
Which none will e'er regret.

O who can such great love reject?
Those dying groans refuse to hear;
Come sinners, come, once more reflect,
And to your Lord draw near.

And when our life on earth is o'er—
Our sorrows ever at an end;
We'll gather on the heavenly shore,
Eternity to spend.

There! there, at Jesus' bleeding side,
From sin and death we shall be free;
There evermore we will abide,
And praise for aye and aye.

Wadsworth, O., 1887.

WHOOP IT UP LIVELY.—The fire was in a store on State street, Chicago, which backed up against the rear of McVicker's theatre, where the Saulsbury troupe were playing, as usual on Sunday night. It was near the close of the show and the managers discovering the fire in the adjoining building, had all the doors of the theatre closed, and ordered the musicians to whoop it up lively so that the audience might have no knowledge of their danger. Just so the enemy seeks to drown the voice of the preacher who would warn men to "flee from the wrath to come," and he is willing to prolong the show and whoop it up lively to keep men from thinking of their danger.

For the Mennonite.

THE LAYMAN AND THE SUNDAY-SCHOOL*

BY JOSEPH S. TAYLOR.

"*What claims has the Sunday-school cause upon the individual church member?*"—PROGRAMME.

By an historic accident the Sunday-school and the Christian Church have come to be regarded as separate institutions, independent in action and co-ordinate in rank. That such is the case is shown by the following circumstances:

1. They have separate organizations;
2. They have different hours of meeting;
3. The officers and teachers of the Sunday-school are not responsible, ordinarily, to the regular church authorities for their appointment.

Wherefore, the Sunday school is looked upon as self-sufficient; and school attendance is very generally allowed to answer for church attendance.

In all other church work the pastor's influence is supreme; in the Sunday-school he frequently feels like an intruder and is regarded by many as an interloper, if he presume so much as to offer a suggestion. Occasionally he is invited to address the school for a *few* minutes, with a significant emphasis on the word "few," and a forbidding glance at the clock. The superintendent, and not the pastor, is regarded as the head and front, the be-all and end-all of the school. Thus it has come to pass that the educating, plastic, susceptible portion of the flock is practically out of the Shepherd's reach. The most important, the most difficult and far-reaching work of the pastor is committed to the hands of an independent body of laymen many of whom are not church members, and some not even professing Christians!

Before I can answer intelligently what claims the Sunday-school has upon the individual church member, I must divest myself of the notion that church and Sunday-school are two. That error is due to the accidental circumstance of the Sunday-school's having had a missionary origin, independent of regular church action and for lack of it. But it

*This article embodies the substance of an address delivered by the writer before the late Sunday-school Convention at Schwenksville, Pa., and is published by request.—J. S. T.

may be safely assumed that it was never in the mind of Robert Raikes to found an institution that should be either a substitute or a rival of the Church of Christ. The present condition of things is simply the logic of a wrong system. A school founded outside of the church necessarily had an independent organization; and when it was transplanted into the church instead of being placed on a level with all other special church work, subject to the regular church officers, it was imported bodily, organization and all; and to-day thoughtful men are everywhere inquiring, "What shall we do with the Sunday-school?" The consequences of an incipient mal-adjustment render the Sunday-school not only useless to the church, in many cases, but in some instances positively hurtful.* It is a serious question at this hour, whether, upon the whole, church attendance would not be larger without the Sunday-school than with it.

I am not forgetting the mighty work the Sunday-school has achieved in the past. All I am striving to make clear is the futility of hitching horses to both ends of a wagon—the Sunday-school horses pulling in one direction and the church horses in another. The church and Sunday-school are *one*. The preaching service is committed to the pastor; the prayer service to the laymen; and the teaching service to the Sunday-school. But all are parts of one whole, to wit: the Christian Church.

And now we come to a specific consideration of the original question—"What claims has the Sunday-school cause upon the individual church member?"

The members of the church *are* the church. Therefore, whatever is the business of the church is the business of all its members. Whatever the church has to do, you and I must do, either personally, or by proxy, if we are its members. The Sunday-school is the business of the church; therefore it is your business; and you have asked me to come a hundred and fifty miles to tell you what claims your own business has upon yourself! You are not much puzzled about your temporal business. You do not ask me, "What claims has my farm upon myself?" You know that you must cultivate it or starve; and the certainty of physical starvation is not more inexorable in the event of your neglecting the farm, than that of spiritual starvation if you fail to cultivate the vineyard of the Lord. "The wages of sin is death"—death to the spiritual life—death to the conscience and the higher instincts of the soul.

Having ascertained that the duty of the church in the Sunday-school is *your* duty, let us inquire in what manner you are to discharge it. And first, let me ask you, How do you farm?

You are either a proprietor or a hireling. If the former, you either do the work yourself or hire somebody to do it for you. But the work that is done by hired men is just as much your work, in effect, as that which you perform with you own hands. *You* work the farm by your muscles and by your means, and you reap the benefit of all the labor. If you are a hireling, you work for a stipulated sum and do what you are told. You reap the benefit of your labor only. The advantages of proprietorship are therefore very evident.

Now let us apply this analogy to spiritual farming in the Sunday-school. It is your work; and you may be in a certain sense a proprietor, or you may be a mere hireling. If you have talent or learning or superior piety, you may become a superintendent and direct the labor of others. If you have money you can employ missionaries.

Thus you enjoy the satisfaction and independence of proprietorship. You remember how you felt when your father allowed you to raise chickens and sheep on your own account. Something like that is the sensation a man may experience when he becomes a proprietor in the kingdom of heaven. But if you have neither the means nor the spiritual endowments to become a proprietor in the Sunday-school cause, you may at least become a hireling. That is, you may become a teacher from a mere sense of duty, and work by rule, being careful not to do too much, and take your pay in Scripture promises of future reward! It is better than nothing. Better *hire* out to the Lord than be a spiritual tramp.

But if you are doing nothing at all in the Sunday-school; if you are neither a proprietor nor a hireling, you need not waste any more breath asking me what claims the school has upon *you*. The first thing for you to do is to roll up your sleeves and go to work. It is loafing and wastage that makes people poor in the pocket; and it is spiritual loafing and the wastage of opportunities to do good that makes us spiritual bankrupts.

Your duty in the premises may be summed up, I think, in three words: You are to *work* and *pray* and *pay*. Or we may put it in another way: Pray for the school, then go and help the Lord to answer your prayers. But you are never to do anything for the school at the expense of the church. If the adjustments are as they should be, whatever helps one will help the other. And the moment you discover that what helps the school hurts the church, you must drop the school and stick to the church.

Some people *send* their children to Sunday-school; a better plan is to take them there. Who are you that other people should educate your children for nothing? Don't use the Sunday-school as you would patronize a free lunch—because it is cheap. Go there and do something. It is a co-operative concern, and no man has a right to take out more than he puts in. Stop being mean. Treat the Sunday-school as if God had retained you as a special agent to represent His interest in that cause. And if you are true to your client, you will be true to yourself, and true to the school.

*I have in mind a case which recently occurred in Brooklyn, where a faction in the Sunday-school split the church, and started a rival school.

For the Mennonite.

MORE RELIGION FOR THE YOUNG.

BY H. G. ALLEBACH.

In many of my observations of men who to-day are Christians, I find that many in their younger days were notorious scamps and rampant rogues. In the period of their life when religion would have best fitted their plastic minds, they set at naught all morality and Christianity. In society they were looked upon as pests and workers of detriment. In later years they took a retrospect over their young dashing years, repented and became converted. The mercy of the Lord saved them from being cut off in their sins. In a twinkling, the Lord might have snatched them from their sensual pleasures and consigned them to misery forever. It was solely pure pity and grace and the wonderful patience of God that allowed them to live until they could see their errors and repent of them.

But the Lord's ways are not always uniform. Though he saved Paul he slew Ananias. And so, though he saved our neighbor from perishing in his iniquity, he might do the same for us. There are a large number of youth in our midst, in this generation, in this enlightened land who are in the depths of sin and vice, that grievously offend against the laws of society, virtue and God. They never read the Bible, they can not quote one passage from it, they know nothing whatever of Jesus, and what he did for us, of Paul and his preaching; they do not pray to God, and do not even meditate on their condition in the hereafter. Their parents, though known as Godlike laymen, regard religion as of no consequence to their children, whatever until they arrive at years of full maturity. This is false teaching. Why do not parents regard it as one of their first services to God to train their children in the way they should go so that when they are old they will not depart from it? Think of it, imagine it, dear parents, that if one of your reprobate children should suddenly, in the midst of his sin, succumb to the vengeance of an offended Almighty! Then where would you look for your offspring when you yourself enter the gates of Paradise?

It is true the growing youth is like a race-horse. To order him into the soberness of religion is to him, like leading this race-horse upon the horse power. The healthy attitude of human nature is to be agile and sprightly;—"to rejoice with the young lambs and the mountains that skipped like rams." You rarely find a youth that is old before his time. When you take a morning stroll into the country, all nature—the birds, flowers, clouds, insects, beasts, all are merry and gay. Mankind should never be cynical,—always carrying a long face like the monks of old. They can be Christians and yet be merry. But this merriness of animal spirits is abused by these young men in question. Their inmodest sports are more like the revels of Satan. Particularly is this seen in social gatherings, parties, and public houses. They rave, whoop and shout, speak vile words, and disgust the whole neighborhood, and all decent people with their "rowdyism." It is not necessary to say that alcohol often finds in them a ready patron.

In order to make young men decent and upright we must strive first to make their homes lovely and inviting. There are homes where there is nothing at all of device or contrivance to please the children,—no books, musical instruments or innocent games;—nothing whatever. All the youngsters can do as long as there is no work at hand is to sit still, or lie down or play with the dog or cat. They grow tired of these dull hours. They love occasional pleasure, and as they cannot find it at home, they gradually drift toward the hotels, fairs, or saloons. There the desire for pleasure is satisfied: but alas! it is a net spread by Satan.

There are homes in which there is nothing but work from sunrise to sunset. In the evenings instead of holding a delightful fatherly conversation with his children, listening to their opinions, feelings and desires, and giving them advice and counsel, the father (or both parents) sends them off to bed or lets them go wherever they please.

Sunday is generally the dullest day in the week for them, because, as they have nothing to do, not being able to amuse themselves by spiritual meditation, they lounge around doze, and feel idle. If parents would fill this gap by bidding all hands attend church or Sunday-school and after church talking to the children about the sermon preached, or about the scriptures in general, or spending the afternoon in singing hymns, one of the children accompanying on the organ, children would have very little inclination to spend the holy hours of the Sabbath in attending parties, or Sunday fishing, gunning or other sports as is very often the case.

What a blessed home it would be if parents would enter right into the spirit of their children! What a type of the heavenly home! Then it would be a Paradise. What if God who is our common Father, would not concern himself

about his children, but would have some business at hand always, and spend his time at that and neglect us? Would he have sent his Son Christ to die for us? Not at all! and if he would do as many fathers are doing where would we go to when we die, even if we had lived a righteous life?

The parents owe it to society and to their God, to educate their children morally and spiritually. But do they do it, when they never inquire what would please their children, so as to build the habit in them of loving good things? A child is born holy, as Christ himself intimated, and it is not a difficult matter to refine and cultivate its tastes as long as it is yet ignorant of the temptations of this world. The child's heart is so soft that it can be moulded into any shape, just as the clay in the hands of the potter. As soon as the clay is out of the potter's reach, it becomes hard and will retain forever the shape which the potter gave it; and so it is with the little ones.

The secret of it is this: study your sons and daughters as soon as they are able to toddle around the room. Take as deep an interest in them as in your business. Yea, more, your business will perish some day; your children, never—they are human souls that will live forever. Find out early what your children love and in what they find pleasure. If you do not, they will seek for pleasure abroad, and perhaps bring sorrow on your gray hairs some day. Remember Eli's fate. You should not say, "This costs too much; I shall not get it," for you may find at some future day that after all it is cheaper than the cost of the sin your son has drifted into. Be familiar with your children. Let them be easy and straightfoward in their talk, that they will not be afraid to speak lest they are silenced. Early plant the love of Jesus Christ into them. Teach them to pray, study the Scriptures, buy them good books to read, get them to think about these things, and by and by they will imbibe the instructions you have imparted them, will grow up in the nurture and admonition of the Lord, and will bless your old age, and cause you to thank God for teaching your children aright. This is the only sure way to make your sons decent, upright, virtuous and God-fearing. "He that hath ears to hear, let him hear."

FAITH HEALING.

BY J. S. MOYER.

After reading the article on "Faith Healing," as it appeared in the November number, I ask permission to offer words in answer from another standpoint.

No person can deny the influence the mind exercises upon the body. Through its influence a person may become sick and die, or, may recover from sickness. Who is able to tell how far the influence of the mind reaches? What is the mind? According to the definition of mind, by Webster, no man is capable of comprehending its influence on the body.

The mind of man is from God. It is one of the greatest gifts with which the Creator has endowed man; God gave it its great design. It's proper use will bring blessing and its abuse or misuse will bring woe and destruction. "To be carnally minded is death; but to be spiritually minded is life and peace." The gift was intended to be spiritual and promote blessings, not to be carnal unto death. Heavenly-mindedness has its blessed influence not on the soul only, but also on the body. There can be no question that spiritual-mindedness promotes health and life and not sickness and death. Not all spiritual-minded enjoy health, only on account of some other power preying on the body. Now, as God is the creator of the mind, and gave it its power and design, is not then the influence the mind has on the body the work of God, when directed in the ways of the Lord?

Faith, or the power to believe, belongs not to the body, but to the soul, or mind; and can you separate the power of the mind from the power of faith, except the outside power, faith, lay hold on? Is the mind not in action in the true faith, in the living God and Christ Jesus? Is the faculty of the mind lying asleep while faith lays hold on the promises of the living God, who is yea and amen? Are we positive that the mind is no agency through which the Lord works and gives health to the body? When we read of the woman with the bloody issue, who believed if she could but touch His garment she would be whole; the Lord said, "Thy faith has made thee whole," do we know that her mind was no agency through which the Lord worked? It was not the mind, but the Lord, who healed her by faith. Read Acts 5: 14—16, Acts 19: 11—12. Can we believe that the mind was not acting in, and aiding the healing of those sick? Neither the shadow of Peter, nor the handkerchief of Paul, nor the garment of Christ had any healing power, but it was an outward sign through which the weak faith of the sick took hold on the power of God. Why did the Lord lay his hands on some, or touch the ear of the dumb, if the mind was not to be engaged in healing? Why could the Lord not do many miracles in his own country? They did not believe, or give themselves up to be healed.

Now, if we are sick and call the doctor, and after taking his medicine we recover, who can tell how much, or how little, the influence of the mind promoted the healing? May not sometimes the influence of the mind, rather than the medicine, promote the healing power? Why does the physician try to keep up the mind of his patient as long as it is possible to do it? If we employ the best means we know of and pray to God to bless them, and we recover; the recovery comes from God, who gave the blessing through some means or agency, and thus answered the prayer of the sick. In the article referred to above, we read, "The Christian doctrine is, that we use the best means at hand and pray, 'Father, if it be possible let this cup pass from me, nevertheless not my will, but thine be done.'" This must be a Christian doctrine outside the Bible, then. I never read it in my Bible. I read the latter part of the sentence, but not in connection with the first. I, however, read the following: "I am the Lord that healeth thee," "Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me," "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." "And these signs shall follow them that believe . . . . . they shall lay hands on the sick, and they shall recover." "Is any sick among you, let him call for the elders of the church; and let them pray for him, annointing him with oil in the name of the Lord. The prayer of faith shall save the sick, and the Lord shall raise him up; and if they have committed sins they shall be forgiven him." We have many more promises that the Lord will hear us in all our prayers, if we pray in faith.

While Christ was on earth he healed the sick of every kind, and gave his disciples power to do the same, in his name, through faith. Nowhere in the Bible do we find that such promises were only to the Apostles and for their time. Does the Bible give us a right to to take the Lord only for Spiritual healing, and to call it superstition to trust him for bodily healing, if so, where?

I do not despise the means, they are God's gifts, but we have no right to make them the only channel through which the blessing of health is received from God. It is not against the will of God that we seek healing through faith and prayer, but it is essential that the patient surrenders himself fully to the hand and will of God, willing to be sick or well, live or die, as the Lord may please.

I can not see why faith healing, if rightly understood, has the tendency to produce an effeminate type of character, which shrinks from any pain, more than the using of means. I believe it is more scriptural to come right to the source of life and health, and lay our case in the hand of the Lord, than to go after human doctors, without first consulting with the Lord.

I believe it is wrong to have anything to do with false gods, witches, pow-wowing, and unnamed mysteries, not because by so doing the mind has its influence on the body, and the person believes he is healed whether he is or not, but because it is the will of God that we shall come to him with all our troubles, and that we shall not take flesh for our arm. To go to any other place, than to God, for help is idolatry, and to say the least, superstition. All help comes from God. We might make idols of doctors, medicine, etc., if we look to them instead of to the Lord. The same is true of such who are instruments in faith healing.

As the witchcrafts of old tried to do as Moses did, and in the days of Paul, as Paul did; so there are in our day such that try faith cure, and would do as others did, but they lack faith, and seek not the Lord's, but their own. Such, however, is the abuse and not right use of this gift of God.

A GOLDEN THREAD.—A golden thread of unity ties together all the experiences and possessions of a redeemed man from the first moment of the change that delivers him from the kingdom of darkness right way on through the endless pulsations of an unbroken eternity. Grace is glory in the bud, glory is grace in the flower; and all which we hope for in the future is but the evolving of that which is planted in our hearts to-day, if we love him; it may have to fight with much antagonism to itself both without and within. The tender green is prophet of the full ear. We do not get one gift here on earth, and another perfectly different there in heaven. It is the measure, not the kind, which varies. That which here, as a spark of grace, lies often almost hid among green and smoky wood, there flames out triumphant as all-brightening glory. The inheritance is a hope, but the earnest of the inheritance, which is of the same stuff as the inheritance, is a present possession.—*Alexander McLaren, D. D.*

WHY?—Why remain unconcerned about the great future? Why blind our eyes to the coming day of death? Why delay learning the lesson of preparation for eternity? Why fill life with acts and words that afford no solace when the farewell to life must be spoken? Why fail to study the great question, "What think ye of Christ?"

These very feet of ours are purchased for Christ's service by the precious drops which fell from his own torn and pierced feet upon the cross. They are to be his errand-runners. How can we let the world, the flesh, and the devil have use of what has been purchased with such payment?—F. R. HAVERGAL.

A MILLIONAIRE IN HEAVEN.

BY REV. C. REIMENSNYDER.

Almost nineteen centuries ago Christ and his disciples sat in the Temple at Jerusalem. They observed the people putting their offerings into the treasury. Many who were rich put in large sums. Little did they think that the Lord of heaven and earth was looking upon them and discerning every thought and feeling of their hearts. He observed everything but said nothing.

At length a poor widow, no doubt despised by the rich on account of her poverty, went to the treasury and put in two mites, being about four mills of our currency. Now the Saviour called the attention of his disciples to her contribution and said to them: "This poor widow hath cast in more than all who have cast into the treasury, for they all cast in of their abundance; but she of her want cast in all that she had, even all her living."

People of means like to make investments which will yield them large incomes. Now, if the widow's two mites had been put on compound interest and if she had lived to the present time she would have been a millionaire on earth. But her money was put into the treasury of the Lord. It has been, if we may so speak, on compound spiritual interest ever since. And she is now a millionaire in heaven. She has entered upon the abiding inheritance of the only true riches. Not all the wealth accumulated throughout the past ages of the world, nor all the wealth that shall be accumulated throughout the coming ages of its appointed existence, will bear the least comparison in real value and desirableness to her treasure in heaven. And in the light of this fact how true it is that the people of this world are wiser in their generation than the people of light. But the poor widow showed exceptionally the highest spiritual wisdom in that she put her means into the treasury of the Lord and is now a millionaire in heaven.

The bishop's address at the opening of the nineteenth General Conference of the Evangelical Association, recently in session at Buffalo, N. Y., contains the following interesting statistics: Membership, 138,130; Churches, 1,839; Sunday-schools, 2,306; scholars, 182,037. The receipts of the missionary society increased in the past four years $99,978.43, the total receipts for the last quadrennium being $484,065.10, as against $384,086.67 for the four years ending in 1883. The debt of the society amounts to $44,000. The publishing house of the denomination is at Cleveland, Ohio, and is reported to be worth $500,000, It has no debt.

FOR THE CHILDREN.

LETTERS FROM INDIAN CHILDREN.

Halstead, Kansas, Dec. 5, 1887.

N. B. Grubb,

DEAR SIR:—Again we received some papers from you, thanks. I will write to you gladly. We are all well. I am glad that I am in the State Institution to learn especially how to arrange farms. We have a school on the farm. We used to have a school in town. I think the school we had in town was not better than farm school. The boys are willing to work. We were compelled to talk only English, but most of them don't want to leave the Indian language. I tell you the boys like to smoke very much. I think it is not very good for a boy to smoke in school. Of course I used to smoke but I stopped. I tell you it is very hard for a person to stop his smoking. Once we herd cattle and the dog with us, having a bow in in my hands and some arrows I had a very good chance to shoot at jack rabbit, he was in his lair. I shot right through his back and in trying to run away, but he was badly hurt he could not run so fast as he used to, the dog jump on him and instantly destroyed. Our superintendent, Chr. Krehbiel, has been absent for several weeks. We are anxious about him and wish him to come back to us. J. S. Krehbiel gave me a very nice new testament and wanted me to read verses to the boys. The children attempting real hard to learn, some of them writes very nice. Sometime ago I received a letter from Rev. J. J. Kliewer and wanted our sister son to be in school. I asked my brother if he wants that boy in school. He said the boy is too young to go to school. I think so to; the lad is about five years old, he don't know how to apply his mind to study. Rev. J. J. Kliewer wanted to have 100 children in his school. I think I will come to Territory next summer, than I will try to make a 100 for him. But where shall I get the 100 children, the Indian children are about all in school now. Some children like to come up to our school. I think there will be a new children next summer. I am not learn enough yet, I will still going to school and learn more. I think it will be the benefit of me if I learn good. I am close my letter now. Receive my best respects and friendship,

WALKER R. TRAVELLER.

Halstead, Kansas, Dec. 3, 1887.

N. B. GRUBB:

I am trying to think something of interesting, which I should be glad to write or to tell you, but I could not think any thing of interesting, except the Indian children, that is us, that are in this state school are alright, and so is the white people that rule over us. We have a very good school, where we can learn how to improve ourselves, how to read, and how to arrange everything. And so we have to endeaver to learn everything while we have a good chance. The boys and girls seem to enjoy their duties here. During the past week we have a little cold weather, and have snowing too, that is on Thanksgivenday, but now we have good weather, but may be it will soon snowing again. I suppose this is the last year that I am in this Kansas school. I think I will return home next summer, and some of the boys too, that was up here before. Some of the boys and girls from other schools, that is the Indian children, are learning pretty far already, and I like to learn how to talk english. The greatest thing that we want to learn is how to talk good english, and above all, too, to learn to love Jesus, to follow his example. Several of the Indian boys went home from this school already, during last summer, that is in 1887. And some from Territory has come up here at the same time. I am very anxious to learn how to talk english and how to read, and I hope I will improve little better in the future times. We are within about one mile from town, and so we can not go to town frequently, and of course, unless we ask liberty to go to town, we can go, too.

Rev. J. J. Kliewer has been wrote to us several weeks ago, and he said we should endeaver to learn to love Jesus, and to obey the laws of God, and I am willing to follow what he said to us in his letter, and I guess some of the boys would like to do this too. I hope the Indians will soon find out that their way is all different from the white men's way, and I hope they will turn at once from their old ways and take the white men's ways. I heard that some of the Indian boys that went down Territory from this school has been taking their old ways and began to enlist in the Medicine which the old Indians has been making, and I do not know whether they have any right to do that. They has been learning so far now they ought not turn to their old ways again. They ought began to tell their friends that they are altogether on the wrong way. From

CHASE HARRINGTON.

Halstead, Kansas, Dec. 5, 1887.

Mr. Rev. N. B. Grubb:

I think I will write a letter to you this Monday morning and I think I will tell about in this Halstead Indian School. We are getting along very nicely for this time and also girls too, and we got your newspapers again last week. We are all glad to read. We all going to school now this winter and we have snowing already about Nov. 24, and after snow we have raining again. Some of little boys I tell them about Jesus, I told him to pray, and we got very good preceptor indeed and we got large school room. We go to church in town sometime because we want listen to preach, to hear what say. I pray the Lord everytime when I dont think good. I like to learn extremely and I just try to knew bible road. I think tell my folkes about Lord Jesus Christ, what he is to everything in this world how much I know I will tell old Indian. LESLIE SCABBYHORSE.

Halstead, Kansas, Dec. 5, 1887.

Rev. N. B. Grubb,

DEAR FRIEND.—I have nothing to do this evening, therefore I just write a letter to you to let you know that we are getting along first rate, and our duties too, and we always try to be best scholars in school. I am just trying to tell you what we have done on the farm. We have done on the farm very good. Am I suppose I have done on the farm great deal now, so I guess I will return home next summer. I have been here two years already and this year makes three years. I am anxious to learn in school. My father wants me to go home next summer. He want me to help him to work on his farm. PETER ARROW.

Halstead, Harvey Co., Kan., Dec. 4, 1887.

Dear Sir,

N. B. GRUBB.—We have again recived newspaper. Why I am going to tell you a few words. We are trying hard to work in kitchen. The ladies show us how to cook and make bread. Some of the girls has to help to wash, and other girls has to go to school. I like Halstead very much. We have singing in the night. We always pray before we go to bed. We have a thanksgiving day 24th of Nov. I guess we are going to have Christmas in three weeks. I guess I going to stay two years. We have 14 desks in our school room.

LUCRETIA ARROW.

Halstead, Kansas, Dec. 4, 1887.

Dear Friend,

N. B. GRUBB.—I am going to drop a few lines to you this evening. I am try hard to learn my lessons. I am in the first reader. Some girls will stay out to help to wash and others has to go school. This is the first I wrote to you. I was in school at Araphoe mission, and I am in Mr. Voth's school. I did not like it in Darlington and so I come to Halstead to learn how to talk English. I am in school five years. I like this Halstead very much. We pray to God before we go to bed. MATILDA WISNER.

It is true that he who does nothing for others, does nothing for himself.—*Goethe.*

THE MENNONITE.

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PHILADELPHIA, FEBRUARY, 1888.

Christ walks in a path of unsearchable liberty; some saints are in the suburbs of heaven and feel the smell of the dainties of the King's higher house ere they be in heaven; and others, children of the same Father, passengers in the same journey, wade through hell, darkness of fears, thorns of doubtings, have few love-tokens till the marriage day.—Rutherford.

Christ always sails in the ship of prayer; he steers safely; he sees the hidden rocks and secret shelves and needs no star nor compass. He fills the sails of the church's ship with prosperous gales to bring her into safety. He turns calm into storms to obey his church's cry and raises the waves of the sea, so that saints are glad because of a storm to bring them to a calm haven. Oh, happy storms, that drive a saint to heaven! Oh, happy heaven, that enjoys a perpetual and everlasting calm!—Lee.

Thanking God for Thorns.—My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—*Rev. Geo. Matheson.*

For the Mennonite.

FOR INFORMATION.

REVIVAL SERVICES—WHAT ARE THEY?

By J. B. Baer.

"O Lord, revive thy work."—Heb. 3: 2.

The term "Revival," in its prevalent application, is often confounded with other terms. Consequently, it has lost much of its original meaning. Some adhere stricter to terminology, when they use the word "missions" to convey the idea now generally expressed in the word revivals. Others have more recently revived and adopted again the word "evangelistic services," which is also nearer the true idea of the word, than is our popular term. In the strictest sense of the word the term "revival" can only be predicated of church-members, of persons already professing religion. By revivals in religion we understand a period of religious awakening,—a renewed interest in religion, after indifference and decline. The term is from "revive," which means to recover from a state of neglect, to live anew, to become re-invigorated. To illustrate: This summer I travelled through a large portion of the West, where rain had been withheld for several months. The parched ground and the scorched plants and trees presented a pitable sight. On my way home the long-looked-for refreshing rains came. A few weeks later I went over that same territory for over a thousand miles. The scenery all along the road presented quite a different appearance. The withered and half-dead vegetation looked healthy and full of life again. We would say, they were quickened and revived by those refreshing showers. And so too, churches with their members, many of whose lives resemble that drought-stricken territory, may be revived by a new outpouring of the Holy Spirit, by another Pentecostal blessing.

The accepted and general usage of the term "revival" covers both; the reviving of God's people, and the conversion of the hitherto impenitent from the world. If so discriminated, we may accept its popular meaning and let it serve for our present consideration. True revivals are actuated by the Spirit of God; they are, I say, in the strict sense, the quickening of God's people into newness of life, energizing them to greater activity, and leading them to a renewed consecration to God. And only as a fruit or a result of this first achievement will follow the conversion of the impenitent. In two successive articles I shall endeavor to reply to the question, if we should encourage revival work, as we understand it; and how it should be conducted.

—*Quakertown, Pa.*

For the Mennonite.

NOTES BY THE WAY.

On the 27th day of October, last, I left my home for the purpose of attending the several ecclesiastical meetings of our church; and on the evening of the same day I arrived at Orrville, Ohio. The next morning I was taken to the Salem church, about six miles to the South, where a Sunday-school Convention had just convened, the sessions of which were continued for two days; with preaching in the evening. These exercises were, to me, both interesting and instructive, and were conducted on strictly Christian principles. The day following the convention being the Lord's day, a Mission Festival was held in the morning; and in the afternoon Children's day was observed. The evening congregation spent the time in special prayer, in which many took active part.

The next morning the Western District Conference convened. At an early hour the church was filled with delegates and attentive hearers. The opening address was delivered by M S. Moyer. The conference session continued for two days. On Wednesday morning the emblems of Christ's broken body and spilt blood were partaken of. These few days, so profitably spent with the dear brethren of the Salem church, will long be remembered by all who were present. Since God was glorified, and the sinner warned, we "thanked God and took courage." At the close of conference, in company with M. S. Moyer, I went with friends to the Chippewa church, where we stopped with brother Christian Steiner, with whom I visited a number of the brethren the next day. In the evening we filled an appointment, previously made, at the house of Fred'k Amstatz, where the promise, "where two or three are gathered in my name, there will I be in their midst," was verified. The meeting with the two blind sisters, resting so sweetly in Jesus, caused the spirit of solemnity to pervade our souls. This was a place we longed to tarry. The next morning we met an appointment in the church, where I with a number of ministers was priveledged to speak to a large and attentive audience. In the afternoon I went to Wadsworth and stopped at the house of Ephraim Hunsberger; and in the evening filled an appointment in the church. The next afternoon, in company with E. Hunsberger, we left Ohio, and reached the house of Aaron S. Moyer, Milford Square, Pa., on the evening of November 5th. The next day was the Sabbath and an all-day Mission festival was arranged for in the West Swamp church. On Monday morning the first session of the General Conference was opened with an address by A. B. Shelly. The conference was continued with marked interest, and amidst the best of feeling, with two sermons every evening, preceeded by a season of prayer. These were times of refreshing for the Pilgrim's of Zion. The brethren here were so kind, the weather so fair, and the scenery so beautiful, and above all the presence of "the Comforter" was enjoyed.

On Saturday noon, at the close of Conference, I. A. Sommer and myself went to Philadelphia, with N. B. Grubb, where we conducted services both morning and evening; and in the afternoon at the old church in Germantown. The next morning we left Philadelphia, and went per rail to Schwenksville, where Bishop Moses and W. S. Gottschall met, and hospitably entertained us. In the afternoon we conducted services in the church here. The next morning we went to Zionsville, where an appointment awaited us, and the next day at Hereford. The two last named congregations are in charge of C. H. A. v. d. Smissen. In the evening we conducted services in the church at Boyertown, where A. H. Gottschall is the pastor, and rested for the night with J. H. Borneman, when we left early in the morning for Reading. Here we were met by Gerson Bowman, of the Bowmansville church, who took us to his home. Here we conducted services in the evening and next morning. Solomon Ott is the pastor here. We also made a few visits, and attended services in the church of the old brethren, where Jacob Mensch, who was visiting here, preached. The next day, we were taken to Reading, where we took the train for Perkasie. Here we were met by A. M. Fretz, pastor of the Deep Run church. The following day preparatory services were held, on which occasion ten precious souls entered into covenant with their master, by baptism; and were welcomed into the membership of the church, by the right hand of fellowship. Such occasions are always refreshing for the Christian. The folllowing day was the communion day with the pilgrims here. The services were very solemn and impressive. In the afternoon, I. Sommer and myself accompanied the brethren M. S. and J. S. Moyer to Springfield, where we conducted services the next day. From here we returned to Quakertown, and stopped with A. S. Shelly, and in company with J. B. Baer and I. T. Clymer, we went to East Swamp church, where we filled our last appointment.

After visiting the two printing offices at Quakertown, we spent the afternoon with brethren, who came to bid us "God speed." After a short season of prayer, we bid adieu, and seated on the train we sped homeward, which place we reached the next day, and found our family all well.

Thanking the Lord for His blessings; and the dear brethren for the kindness manifested toward me, I remain yours in Christ.

Jacob Krehbiel.

Clarence Centre, N. Y.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

From the reports of our missionaries to the mission board' for the quarter ending with September, 1887, we make the following brief extracts:

Darlington.

The future of these people is still somewhat obscure. Just now they have again heard, that they may be removed from here, which gives them great concern. That the Rock Island railroad will be built through here next summer seems to be a certainty. A few months ago, the San Francisco road was surveyed through here, from north-east to south-west, (right through our farm). Whether these Indians can stay here after the roads are finished and what influence that may have on the future of our mission here in Darlington, especially if, as may be possible, a town should be started here, are questions which can not be answered at present, but are for the near future.

About two weeks ago, I drove to Seeger's colony. A number of Indians who formerly lived in this vicinity, and had children in our school, are living there. Them, as well as other Indians, I wanted to visit, and at the same time see whether I could get some children from there for our school. I brought two along, as that was all I could take on my buggy; several others that were promised to me, will come in about two weeks, when those Indians come for their rations. There are at present some 60 families in said colony, all of which have selected farms, and most of them have them partly enclosed, some land broken, and houses erected. The majority of the Indians there are willing to work, and forsake their former nomadic life. The colony is divided into two settlements, about 10 miles apart on streams of never failing water. One settlement is composed only of Arapahoes, with whom is Mr. Seeger and family. I arrived there on Friday night; the next day we visited different families along the stream, and invited them to services on Sunday. On Sunday morning most of them came together and there under several large trees we conducted a simple worship of God, the first ever held in this vicinity. A young Arapahoe, who had been at Carlisle, and who has also fitted for himself a farm, interpreted for me. The people were attentive, and glad that they had a visit. In the afternoon Mr. Seeger and myself drove to the settlement on the Washita. First we came to the Cheyennes; these have also laid out a number of farms of very fine land, but have not yet erected any houses. Here we intended to hold services, and the people also desired it much, but there was only one young man here, also a former Carlisle student, who could speak English enough to interpret for me; but he immediately went to his ponies. The people called and sent after him, to induce him to come back, but he did not come, for which I was very sorry. If we had waited till evening he would have come, but we had sent word to the Arapahoes that we would be there in the evening, and so we drove there. In the first camp, we found a number gathered. I made a short address to them, prayed with them, and in closing we sang a few hymns. A young man who was also formerly in Carlisle interpreted for me. Oh how I wished I could speak to the people in their own language! From here we drove to a family, who had invited us to lodge over night in their tent. After partaking of an Indian breakfast, which the woman had prepared, and I had addressed the family from a part of God's word through Pat Mallory, who had been several years in our school, we again drove back to Seeger's, and the next day I drove home. Again and again came and still does come the thought:—if the Indians remain there; what a grand mission field! Had we only a man, who would live there, hold services in the different settlements, and have school with the children. A mission there, without boarding the children, would cost comparatively little. The Indians say if they could have a day school there, they would send all their children; and I have no doubt they would willingly assist in the erection of school houses. Building stone, limestone and timber they have there in great abundance.—It appears however that the Episcopalians are already taking steps to secure for themselves this field.

We have at present 46 children, and only room for 4 more, which we will have in the near future. Five of our scholars we sent to Kansas in summer. As there are here, beside our own school, the two large government schools to fill, we were afraid in the opening of our school, that it might not be possible for us to fill the vacancy; but I believe it would be easy for us to entirely fill our house! The children are so far all well.

During vacation we had every Sunday with our children a Sunday-school service, which was also visited by a number of returned young people from other schools. The camp-services with the Indians in camp were discontinued; first, because I had no interpreter; and then because, the Indians, during the Cheyenne and Arapahoe medicine feast, and a feast that the Kiowas had near the border of this reservation, were roving about a great deal. The Kiowas had invited the Arapahoes, to their feast, and presented them with between 50 and 75 good ponies. Since our school has again commenced, I have also resumed the services with the camp Indians, after the Sunday school. H. R. Voth.

Darlington, October, 1887.

Cantonment.

After vacation we opened our school with a small number of children. The reason for this is partly, because the Arapahoes had their medicine feast the beginning of September; another reason is because a number of the Cheyenne children lived a considerable distance from here. During the month of September the school has improved beyond our expectation. We had formerly talked about going to Fort Supply, to see whether we could not get some of the children of the Indians camping about the place. Mr. Chapman, who is government interpreter at Fort Supply, invited us to come there, and expressed the hope that we could receive children from there, as there were some 30 children there, able to go to school. Last week Bro. Moeschberger and myself drove there; the distance is about 70 miles, and it took us 4 full days to make the trip. Upon our arrival I was shown to the officer in command, and told him the object of our coming. He offered to assist us in any way he could, and professed at least in words, warm interest in our work. In the evening Mr. Chapman and his father-in-law, "Stone," called the Indians together to have a council. Their coming together was somewhat slow, and I wondered by myself what the outcome of the matter would be, as I had never been present at an Indian council before. At last some twenty men had gathered in a tent. There was little talk, but considerable smoking. To most we were unwelcome. For the unwillingness to give us their children, they know no reason except that the buildings here at Cantonment were to poor, and that a new house must first be erected, before they would send their children. The Indian seems to want time to consider. It grew late, and we could not wait till a decision was reached. The next morning, before we left Fort Supply, it was reported that 8 or 9 children would come. Mr. Chapman offered to send them, he would also go to the officer in command, and get him to induce the Indians to send their children to the school. The promised children have not yet arrived, we hope however that at least a few will come. Last year Mr. Chapman had two of his children in our school, now he has sent us three. Mr. Chapman was formerly a decided oppouent to our work, now he seems to be a decided friend of the same. It may be self-interest that has made the change in him. We thank God that he has ways and means to aid us. The words, "If we learn to keep still, be faithful and true, the Lord can do wonders in and through us." Mr. Chapman and Mr. Simpson, the telegraph operator assert that the agent has written to them, that the government will build a school house here this winter. How much of this report is a contrivance, and how much is true, we can not well now know.

There are at present 73 children receiving board and instruction with us. Services with the camp-Indians, we had none during vacation. On the past four Sundays, I again spoke to the old Indians through D. Tucker as interpreter. The first two times there were only 15 present, while later at dinner the number was doubled. I then told them that we would make it a rule that only those can have dinner, who have previously come to the services. With this they were agreed, and since then we had 27 old Indians in our services. The natural bread is however with them of more account than spiritual food. Yours,

J. J. Kliever.

Cantonment, Oct. 1887.

The Most Wonderful.—When a pious Chippewa chief returned from a visit to our Eastern cities two years, ago his brother chiefs gathered around him and said, "Tell us of all you heard most wonderful." After a long silence he replied, "When I was in the great churches and heard the great organ, and all the palefaces stook up and said, 'The Lord is in His holy temple, let all the earth keep silence,' I thought 'the palefaces have had this religion all these years and did not give it to us.' That is the most wonderful thing I saw." And the chiefs said, "*That is indeed most wonderful.*"

It is one of the most encouraging signs of the times that rich Christians are undertaking missionary work on their own responsibility. Several incidents have occurred recently in which men of large property have undertaken to equip missionaries and send them to heathen lands to preach the Gospel to the benighted. Some rich men and women have even gone themselves as missionaries. They rightly believe they can put their wealth to no nobler use than to establish the Church of Christ in heathenlands. It will be a grand day in the history of our Church when the rich will thus consecrate themselves and their money to the cause of God. The pastor who can so exalt the Gospel as to make his people long to send it to all who have it not, reaches the highest success possible in the work of the ministry. When the Church's talents and wealth are all laid on the Lord's altar, then, and not till then, shall we see the work of the Lord prospering in every land.—*Cumberland Presbyterian.*

The Rhenish missionaries in Balai Dato recently celebrated the fiftieth year of the establishment of their mission in Borneo. An old convert was present, who had witnessed the work of the mission from the beginning; and he related his recollections of its operations, the founding and growth of its schools, and the incident of his own conversion, including the opposition of his parents to his becoming a Christian.

THE SABBATH SCHOOL.

ILLUSTRATIONS FOR THE LESSONS.

1. Jesus and his disciples went up into the mountain to pray. He in whose name alone we have access to the Father, felt the great need of frequent prayer. "Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in a whole year before." Luther, when most pressed with his gigantic toils, said, "I have so much to do, that I cannot get on without three hours a day of praying." General Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying, and reading God's word, in the morning, nothing goes well all day." Let all teachers take the hint, and also impress it on the minds of the scholars.

2. THE OTHER SIDE.—Once in a happy home, a sweet, bright baby died. On the evening of the day, when the children gathered round their mother, all sitting very sorrowful, Alice, the eldest, said: "Mother, you took all the care of the baby while she was here, and you carried and held her in your arms all the while she was ill; now, mother, who took her on the other side?" "On the other side of what, Alice?" "On the other side of death; who took the baby on the other side, mother; she was so little she could not go alone?" "Jesus met her there," answered the mother. "It is he who took little children into His arms to bless them, and said, 'Suffer them to come unto me and forbid them not, for of such is the kingdom of heaven!'"

3. THE POWER OF FORGIVENESS.—Near the end of the seventh century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plough. But the fortune of war is changing; and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the custom of the age; and the Turk, supposing, as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go in peace; he had nothing to fear. The Turk was so impressed with this heavenly spirit, that he proclaimed with his dying breath, "I will not die a Moslem; but I die a Christian: for there is no religion but that of Christ which teaches forgiveness of injuries.

4. PERILS OF THE RICH.—"I had been known" says one, "to Mr. Cecil, as an occasional hearer at St. John's, and by soliciting his advice at my commencing master of a family; but some years had passed since I enjoyed the pleasure of speaking to him, when he called at my house on horseback, being then unable to walk, and desired to speak with me. After the usual salutations, he addressed me thus:—'I understand you are very dangerously situated?' He then paused. 'I thought it was probable you were not, and therefore I called on you. I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction!' This was spoken with such solemnity and earnestness, that the impression will ever remain on my memory."

CONSECUTIVE READING OF THE BIBLE.

"For a number of years I have made it a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me a deal more good."—*D. L. Moody.*

"The reading of the Bible should have the first place in our religious employments, for it is upon the word of God that our faith is founded. We recognize this, but too often we only read it as a duty.—*Pastor Monod.*

"Though in my earlier life I was engaged in the ministry of the Word in my own country, I neglected for four years the consecutive reading of the Bible. The consequence was I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life. But it pleased God to lead me to love His Word. I was led to see that the Holy Ghost is the only instructor of the soul, and that the Word is the medium by which He teaches. In 1829, I began this plan of reading from the beginning, the Old and the New Testaments. Before this I had been treating the Bible as a lottery, reading it just where I opened. Of course, after a time, it opened just in the same place, and I got accustomed to read only certain portions. Consequently I knew nothing even of the letter of much of the Word of God. But under my new plan, little by little, I made more and more progress; and thus it came to this: that when I was asked where any text was to be found, I could give chapter and verse."—*George Muller.*

"I have hope of the worst man, as long as he will read his Bible. I feel sure he will turn to God some day. I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days perils there is no safeguard but in the Word of God."—*J. E. Sampson.*

INTERNATIONAL S. SCHOOL LESSONS.
1888, First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 6. February 5th.

THE TRANSFIGURATION.—Matt 17: 1—13.

GOLDEN TEXT:—And there came a voice out of the cloud, saying, This is my beloved Son; hear him.—Luke 9: 35.

In our last lesson we saw how hard it was for the disciples to believe and understand that Christ must suffer shame and death. What he had told them disappointed their expectations of an earthly Messiahship, and discouraged them, while what he said about his resurrection was strange to them. In our lesson to-day, Jesus reveals to them his real glory, furnishes testimony to his divine nature, gives examples of his resurrection, and by the conversation with Moses and Elias, shows them that his death was a central point of his mission.

I. *A Vision of Christ's Glory*, v. 1—4. To have a proper understanding of this incident, as of many other incidents in the life of Christ, we must study the parallels in the other Gospels,—Mark 9 and Luke 9. Matthew and Mark say after *six* days, Luke, after *eight* days. The reason of this difference seems to be: Matthew and Mark reckon the days from that mentioned in the preceding chapter to the day of transfiguration, while Luke includes both days, as well as the six intervening. Jesus selected three of his disciples—Peter, James and John, the three who seem to have been the most advanced in knowledge, and chief among the twelve. There is no doubt that this incident occurred in the night-time. Jesus as his custom was, went with these selected disciples up into a mountain to pray. While he was thus engaged in his devotions the disciples became sleepy. As Jesus continued in prayer the divinity within shone through the veiling flesh till his raiment kindled to the dazzling brightness of light, and his face glowed with a sunlike majesty. Amidst such a brightness it was impossible the three could sleep. They were aroused, and their eyes witnessed a picture more grand than any mortal artist could paint. To add to this splendor they noticed, standing by the side of their Master in great glory, Moses and Elias, talking with him about his coming death. Here was Moses the representative of the Law, and founder of the old dispensation, and Elias the representative of the prophets and the forerunner of Christ, come to do homage to Jesus Christ the end of the Law and the prophets, and the founder of the new dispensation—that of the Gospel. Peter in his rapture broke out, with "Lord it is good for us to be here." He must have experienced some of the delight existing among the glorified.

II. *A Voice Testifying to Christ's Divinity*, v. 5—8. It was not enough that Moses and Elias had honored him, a voice from God added a still higher testimony. "This is my beloved Son," etc. Such a confirmation of the great confession of Peter, (last lesson) was never to be forgotten. Almost a generation later, when he wrote his second Epistle, the remembrance of this night was as vivid as ever:—"We are eyewitnesses" says he, 2 Pet. 1: 16—18. God would say, "This is the fulfilling of the Law and the consummation of the prophets: "Let all hear him." This was the second time this voice came from heaven to confirm the office of Christ.

III. *A Charge.* "Tell the vision to no man until the Son of man be risen again from the dead." They were not to make the vision public at the time. The transfiguration was intended to show forth the final abolition of the whole ceremonial law; it was necessary, therefore, that a matter which could not fail to irritate the Jewish rulers and people should be kept secret, till Jesus had accomplished the vision and prophecy by his death and resurrection. Those who had not seen would hardly have believed, but might have regarded the three with some suspicion; but the seeing of Christ after he had risen would prepare them to believe this incident.

IV. *An Explanation*, v. 10—13. Following the charge Jesus gave his disciples, the question arose concerning Elias. The scribes taught that Elias must first come and restore all things.—Mal. 4: 5, 6, but now that Elias had gone back to heaven without appearing to the people, and they were to keep the matter secret, they wondered what the meaning of the tradition and the prophecy was. Jesus explained that John had come in the spirit and power of Elias.

Learn:

1. To those who live nearest to Jesus he reveals his glory.

2. That there is a glorious life beyond the vale of death.

3. Christians are nearest together in doctrine when they are together in heavenly experience.

4. We can not always remain on the mount, but must come down to the duties and cares of daily life;

5. But these choice experiences—revival scenes, Sabbath meditations, sweet hours of prayer—bless all the rest of our lives.

Lesson 7. February 12th.

JESUS AND THE LITTLE ONES.—Matt. 18: 1—14.

GOLDEN TEXT:—Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.—Matt. 19: 14.

Coming down from the Mount of Transfiguration Jesus and his disciples directed their way towards Capernaum. On this journey occurred the incidents recorded in last chapter, following the account of our last lesson. There arose also about this time a dispute among the disciples which led to their asking the question contained in verse 1, of our lesson; while

the discourse took place in a home in Capernaum.

I. *The Path of Humility*, *v.* 1—5. It was pride and ambition in the disciples that caused them to ask Jesus, who is the greatest in the kingdom of heaven. They looked upon Christ's kingdom as having many places of honor and power, and each coveted the highest place. The whole life of Christ was a life of humility, his death was to be the humble death of the cross, his teaching all tended toward humility, his kingdom is composed of such as have humbled themselves under the cross and yoke of Christ. To him must we come to learn true meekness and humility, for he is an example for us, Matt. 11: 29. The disciples desired to belong to his kingdom but they had not yet learned this lesson of humility, as Jesus now teaches it to them by an object.

The object is a little child. Look at the picture, innocent, meek, loving, humble, obedient, trusting, weak in itself; this is a fair picture of the kingdom of heaven. But how can proud, ambitious, self-seeking and sinful man be able ever to enter that kingdom? By becoming converted,—born again,—a new creation, and humble as a little child. The lofty thought of self must give way to the lowly feeling of a newly born child of God, resting in the arms of Jesus our Savior. The way to the kingdom is the *path of humility*. The Christian life is a transfigured childhood. Like children, we believe without suspicion; love without distinction; hope without limitation; and, together with this, the Spirit of grace gives to our faith, *light;* to our love *wisdom;* to our hope, an *everlasting foundation*. "Therefore," says Jesus, the greatest in the kingdom of heaven is the one who shall humble himself as this little child. And now another lesson in the path of humility, v. 5. Whoso shall receive, one such little child as Jesus had just described—a converted man, receiveth Jesus. That is, any kindness done to such a child of God will be accepted by Jesus as though done to him.

II. *Concerning Offences*, v. 6—10. To offend is to cause to stumble, fall, sin. An offence is therefore, a stumbling, falling, sinning. Little children are easily made to fall, a little obstacle in the way may cause it. Jesus declared that he who should lay anything into the path to cause the converted to sin had better been drowned in the depth of the sea, before causing the offense, as he must answer for it at the day of judgment. The sinful world is arrayed against Christ and his children, it is seeking to cause the fall of Christians and rejoices therein. In such a condition offences are unavoidable, "but woe to that man by whom the offence cometh," him who takes part in the war against Christ. "Wherefore if thy hand, or thy foot, or thine eye offend thee," etc. If any pursuits, or any friendship or thing especially prized be the means of exposing us to temptation, the wisest thing we can do, is by prompt action to remove ourselves from the reach of such temptation. It is better to reach heaven cut off from such enjoyments, than to let them be the means of dragging us down to hell.

III. *The Relation Between Jesus and the Little Ones*, v. 11—14. (1) They have guardian angels with the Father in heaven. (2) Jesus had come to save them. (3) Jesus rejoices more over one soul rescued from danger and destruction than over ninety and nine that had not been exposed to these dangers. The lesson taught here, is, that if the salvation of a soul is a matter of such joy to Christ, it is terrible to be guilty of the attempt to lead into danger those who have reached a place of safety.

Lesson 8. February 19th.

A LESSON ON FORGIVENESS.—Matt. 18: 21—35.

GOLDEN TEXT:—And forgive us our debts as we forgive our debtors.—Matt. 6: 12.

Jesus, before closing his talk of last lesson, stated what would be the proper mode of procedure where one brother had trespassed against another. This led to Peter's question, as found in the opening of the lesson for today.

I. *The Forgiving Lord*, v. 21—27. Peter asked how often he should forgive his brother who should sin against him, whether seven times was enough. Jesus said, not till seven times; but till seventy times seven, or in other words, to an unlimited number of times; and to illustrate this answer he spoke a parable to his disciples. In this parable Christ illustrates the great obligation under which man is, to forgive his fellowman by showing how God has forgiven us. One of the principal laws and characteristics of the kingdom of heaven is forgiveness. Our sins must be forgiven before we can belong to it. As citizens of that kingdom we must possess that forgiving spirit, that we can forgive, as God for Christ's sake has forgiven us. The debt we owe to our Lord the King is inexpressibly great, we are unable to pay it, and in the reckoning, the verdict would be that we and all we have, must go to pay the debt. But there is a way of getting free from that debt; this way we see illustrated in the parable:—1. Deep humiliation of heart,—he fell down. 2. Fervent prayer. 3. Confidence in the mercy of God—have patience. 4. A firm purpose to devote soul and body to our Maker,—I will pay thee all. According to the economy of free grace, a sinner pays all, when he brings the sacrifice of the Lord Jesus to the throne of justice by faith. Did the king in the parable require the payment of the enormous debt? No, he had compassion and forgave him the debt. Compassion and the eternal mercy of God are the source of salvation to a lost world. How beautiful the picture,—God the great King, forgiving the great debt of sin we owe him, for Jesus His Son's sake, who paid it all for us, that we might go free. Is there one who would not gladly accept such a payment, and devote his future life to such a forgiving Lord?

II. *The Unforgiving Servant*, v. 28—31. But here is another side to this picture. The compassion of the king should have filled the servant, with like pity toward his fellow-servant who owed him but a small debt, and prayed him for patience as he would pay him all. And he would not: what a contrast between him and his forgiving lord. His great debt was forgiven; his lord had done for him what he could, but he had not learned the lesson of forgiveness to others. God teaches us what to do to a fellow-sinner by what he does to us. Our fellow-servant's debt to us, is to ours to God, as one hundred pence to ten thousand talents! How are we acting? Do we learn the lesson Christ wants to teach us?

The fellow-servants were sorry to see that the man had not learned mercy when his great debt was forgiven. An act of this kind is so dishonorable to all the followers of Christ, and to the spirit of His Gospel, that through the respect they owe to their Lord and Master, and through the interest they feel for His cause, they are obliged to plead against it at the throne of God.

III. *The Lord and the Servant*, v. 32—35. The two meet again—this time the servant is not brought, but the lord called him. He does not come pleading, for he has nothing to plead for. He comes confounded and speechless. He knows no reason for his conduct. The lord is wroth—has a righteous indignation. He delivered him to the tormentors till he should pay all his debt. The debt for which he had forgiveness promised came back to him in an increased fold, not because his lord had not forgiven him, but because he really had not in heart accepted, as a king's servant, the forgiveness, and done his duty.

In verse 35 is the practical application of the germ of this parable as Christ himself makes it. So likewise, as the king in the parable, shall my heavenly Father, God the great King, do also unto you (he spoke the words to his followers), if ye from your hearts (all the elements of the kingdom of God rest in the heart,—faith, confession, hope, love, obedience and forgiveness) forgive not every one his brother their trespasses. Servants in the kingdom of God are brethren in one family.

Lesson 9. February 26th.

THE RICH YOUNG RULER.—Matt. 19, 16—26.

GOLDEN TEXT:—Ye cannot serve God and mammon.—Matt. 6: 24.

Jesus was now on his last journey toward Jerusalem where he was to meet death. On the way, in some house, little children had been brought to him, and he blessed them. Just as he was leaving the house, occurred the incident of our to-day's lesson. The parallel accounts in Mark 10: 17—31, and Luke 18: 28—30 should be considered in connection with this. This is an interesting lesson concerning a rich, young ruler.

I. *His Character.*—We take two views of his character and we see: (1) He seems to have had an irreproachable character, as far as the world could see. (2) He was a candid inquirer. (3) He was courageous; only a brave heart would have thus had the courage in his position to risk the opposition and reproaches of his associates. (4) He had high aspirations; was not content with his condition but had set his heart to seek eternal life. (5) He was in earnest. But looking at the other side we see that he was (1) Self-righteous, with the pride of virtue. (2) He set too high a value on worldly possessions. (3) His heart was not right, and wrong and imperfect motives lay behind his outward goodness.

II. *His Coming.*—(1) We say he came for a right thing,—eternal life; all are in need of it. (2) He came to the right source,—Jesus; in him alone can we obtain this inheritance. (3) He came in the right way,—publicly, eagerly, humbly, respectfully, and with a willingness to work. (4) He came with a proper question,—it is a question of supreme importance to every human being; it was a personal question; it was put at an interesting period of life,—just the time when the question should be asked by every one. (5) He came in the wrong spirit. Though his outward acts showed humility, his heart was haughty. Though he outwardly showed the desire to obey, he had not the spirit of self-denial so necessary.

III. *His Former Life.*—He could say all the commandments have I kept from my youth up. He was truly, according to the law of Moses, all that could be desired. Jesus could look on him with approbation, as far as morality was concerned, but with regard to the great question that was working on his mind, he was lacking one thing—that love which consecrates all to God, and which is the soul of all good works.

IV. *Christ's Answer.*—If thou wilt be perfect. If you desire eternal life ensured and all hindrances to your salvation removed, *go and sell all that you have*. It was evident to Christ that the man's mind was attached to his possessions. If he would really keep the commandments in spirit as he had kept them in letter, he must be willing to give up mammon and love God above all things; he must be willing to distribute to his fellowmen, in evidence that he loved them as himself. But let us not forget ourselves in considering this incident; as the interview was a personal one for the young ruler, so let us make it a personal one for us individually. And having made it a personal matter for us, let us notice the gracious promise—*thou shalt have treasure in heaven*. There, is the only safe and proper place to have our treasures, see Matt. 6: 19, 20. Christ does not ask us to give all to the poor, as he did this man; but whatever he does ask us to do with our possessions we ought to do. Every dollar should be consecrated to his will, and our lives as well,—*come and follow me*. The answer was not agreeable to the young man, it caused sorrow, because his possessions were his God. In applying this incident to ourselves let us take warning from the result.

IV. *Hindrances to Eternal Life.* This occurrence gave Jesus an occasion to impress his disciples with the danger of riches. Earthly riches are a great obstacle to salvation; not because the possession thereof will keep a man from being saved, but because it is so hard to possess them, and not to set the heart upon them. Riches properly used are a great ad-

vantage to the possessor; they can be the means of bringing many to eternal life; while if improperly used they will not only not help others to find the true riches, but will shut heaven against the possessor. With God all things are possible; God can through the power of his Spirit, wean a person from the love of wealth, to the love of his soul, and the consecration of his possessions to Himself.

A man who was spending money in useless and foolish indulgences, when taxed with his wrong-doing, claimed that what he spent in this way would be so little, that if he should curtail all such expenses, and give everything he thus saved to the cause of Christ, the amount would be so small as to be hardly worth the giving. At length he was induced to make the trial, and he agreed that whenever he bought a cigar, or spent any money for other small indulgences, he would put by an equal amount to be used in the cause of Christ True to his word he came around at the end of a month, looking rather mortified, and put over twenty dollars into the hands of his friend for religious purposes. His previous contributions had not averaged two dollars a month.—*The Safeguard.*

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The Lord loveth a cheerful giver.

MARRIAGES.

NACE—MUSSELMAN.—By H. R. Voth, at the Darlington Indian Mission School, on Dec. 17, 1887. Abraham D. Nace, formerly of Bedminster, Pa., to Lizzie M. Musselman, formerly of Steinsburg, Pa.

DEATHS.

MARKLEY.—On Nov. 29, 1887, in Franconia, Pa., Jonas Markley, aged 69 years, 7 months, and 4 days. Interment at Salford Mennonite Church. Funeral services by Moses Gottschall at the house and W. S. Gottschall at the church.

MOYER.—At Chalfont, Pa., on Jan. 2, 1888, of consumption, Mary Moyer, nee Swartley, wife of Wm. G. Moyer, aged 52 yrs., 7 mos., and 27 days. Deceased led an examplary Christian life, and her last days on earth were days of special confidence and trust in her Savior. On Jan. 7, her mortal remains were laid to rest in the cemetery of the Line Lexington Mennonite Church. Funeral services were conducted at the house by A. M. Fretz, assisted by N. B. Grubb; and at the place of interment by J. S. Moyer, assisted by A. B. Shelly. A husband and five sons mourn her early demise.

FRETZ.—On Jan. 4, 1888, at the home of his daughter, in Kansas City, Mo., Abraham E. Fretz, aged 72 years, 11 months and 16 days. Interment at Doylestown, Pa., Mennonite burial place; services by Isaac Rickert, in German, and Allen M. Fretz in English. Deceased was a member of the Deep Run congregation.

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THE MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

THE PRISONER OF HOPE.

BY C. F. GOSS.

"Turn you to the stronghold, ye prisoners of hope."—Zech. 9, 12.

Oh soul! within thy gloomy cell,
Fast bound by sin's soft silken rope!
There is a truth that makes me think
Thou art a "Prisoner of Hope."

The Son of God came down from heaven
To set the sighing prisoner free,
Thy penitence has made me hope
That precious promise was for thee!

Hark! hark! far down the corridor
I hear a footfall on the floor,
A key turns in that rusty lock,
And Christ flings wide the heavy door.

And now this liberty enjoy,
Wherewith thy Lord has made thee free,
But still, my soul, do not forgel,
A larger prison holdeth thee.

This world is that sad prison house,
A few more years thou still must grope,
Midst confines thou canst not escape,
But, thou'rt a "Prisoner of Hope!"

Unto thy heavenly "stronghold" turn,
And soon once more thy Lord shall come,
He'll burst these bars, and thou shall change
Earth's prison house for heaven's home.

For the Mennonite.

FAITH-HEALING AGAIN.

BY JOSEPH S. TAYLOR.

The reader will remember that the article which I printed in the November number of the MENNONITE, on the subject of "Faith-Healing," distinctly disclaimed all pretense of originality. It was simply a condensed reprint of Dr. Buckley's article from the *Century*. That it was a faithful reproduction is shown by the following note:

"THE CHRISTIAN ADVOCATE."
NEW YORK, Dec. 27, 1887.

My Dear Sir:

I have read your article on 'Faith-Healing,' and highly approve your manner of epitomizing it. Indeed, it is the best attempt of the sort, I may say to you privately, that has been made, except in a medical work published in London. Truly yours,

J. M. BUCKLEY.

While disclaiming responsibility for the substance of my article, I did not say whether I approved or disapproved its conclusions. I will now say that I *have adopted the conclusions of Dr. Buckley;* and I have done this for the same reason precisely that I accept the propositions of Euclid. When a truth has once been demonstrated to me, its acceptance is no longer a matter of choice. I may doubt that the square of the hypothenuse is equal to the sum of the squares of the other two sides of a right-angled triangle; but my doubt could not possibly discredit the proposition, for there is the demonstration. Now, in my view, Dr. Buckley has demonstrated beyond cavil these several propositions:

1. That all that faith-healers claim to do by prayer has been accomplished by pagans and others without prayer.

2. That faith-healers can not equal the miracles of Christ or of the Apostles, inasmuch as they have never raised the dead or even restored a limb.

From the first proposition follows this postulate:

3. Therefore it is impossible to prove that any given case of recovery was the result of a direct answer to prayer.

On page 63 of the January MENNONITE Brother A. M. Fretz, alluding to the miracles of Christ, says: "Through faith and prayer the same miracles can be performed in our day."

This is a direct statement without qualification of an alleged fact. I do not deny the fact; but I respectfully call upon the author of that sentence to prove his proposition. It certainly is not a self-evident proposition; and if not, it is capable of demonstration. Since the writer positively asserts it as truth, he must have the evidence and the arguments which constitute the demonstration. I respectfully call for the demonstration. The miracles enumerated by Bro. Fretz are these: healing the "cripple," the "dumb," the "blind," the "deformed." I ask him to give me a single case authenticated by competent witnesses of the "dumb" and the "blind" having been cured by faith-healers; and when he has done that, I ask him to prove that the recovery was the result of the direct answer to prayer. This is a searching requirement, but it is justi-

fied by the positive assertion on his part that "the same miracles can be performed in our day, through faith and prayer."

On the same page the same writer goes on to say:

"Why is it that in our day even professing Christians are disregarding the germ of our golden text and denounce faith-healing? For no other reason, I believe, than that faith in Christ is weak, ... and that man wants the glory instead of giving it to the God of Israel. Such professors have gone half way into skepticism and are about ready to close the blessed Book and call it 'superstition'"

If these words mean anything, Bro. Fretz divides all professing Christians into two classes; those who believe in faith-healing, and those who do not. Those who believe in faith-healing "can perform the same miracles" that Christ performed. Of this number is Bro. Fretz, for all others are referred to in the third person. Those who do not believe in faith-healing are "gone half-way into skepticism."

Among the evils attributed to the practice of faith-healers by Dr. Buckley is this:

"It sets up false standards for determining whether a person is or is not in favor of God."

Could anything better illustrate this evil than the paragraph I have quoted from Bro. Fretz?

He gives it as his opinion that all who refuse to accept the claims of faith-healers are semi-skeptics. I do not believe that one per cent. of the whole body of Christians are faith-healers in the sense attached to the phrase by Bro. Fretz; therefore ninety-nine per cent. are semi-skeptics!

This proves altogether too much, and reminds us of the prophet who, vainly imagining that he alone remained faithful, was assured that there were "left seven thousand in Israel who have not bowed to Baal."

In the February MENNONITE my dear friend and former pastor, Rev. J. S. Moyer, discusses the subject under consideration in reply to my first article. There is not much fn Bro. Moyer's position, as stated by him, that I disapprove, nor has he seriously differed from the main conclusions of Dr. Buckley.

Bro. Moyer says: "No person can deny the influence the mind exercises upon the body." On the contrary, this influence has been abundantly demonstrated by Dr. Buckley. Bro. Moyer adds: "Now, as God is the creator of the mind . . . . is not then the influence the mind has on the body the work of God, when directed in the ways of the Lord?" Yes: and I may add, "As God is the creator of medicine, is not then the influence of medicine the work of the Lord?"

It must not be forgotten that the leaders of faith-healing discard all medicine, and resort to prayer exclusively, not in exceptional, but in all cases. They base their claim upon this and similar passages in the Scriptures: "The prayer of faith shall save the sick." Now, I find also this promise, which is quoted by Bro. Moyer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth, etc."

Now, health is only one of a thousand things we need and desire. We need food, raiment, education, friends, money, influence. If the above promises are to be taken absolutely, all we have to do is to anoint ourselves with oil and pray for raiment, food, education, money,—and the Lord is bound to send them. But we do nothing of the sort. We do not act as if we thought the Lord would do for us what we can do ourselves. We pray every day: "Give us this day our daily bread," but we plow and sow and reap just the same. God has ordained that man's sustenance shall depend on man's labor; and while God does occasionally feed his people on heavenly manna, we do not expect to live on manna as a steady diet.

The preservation and recovery of health is just as much and no more dependent on human knowledge and human knowledge and human exertion as our daily bread. Man can plow and sow; God gives the increase. Man may eat wholesome food, bathe and exercise; but God sustains the vital processes. It is a notorious fact that mortality is greatest among the ignorant and vicious; that obedience to the laws of health results in longer life, and the application of the discoveries of science in the treatment of disease results in recovery.

These are matters capable of statistical proof and need not be taken on faith. God has given to every animal the instinct of self-preservation. He has given to me in addition to the instinct an intellect, wherewith I may study the structure, functions and means of preserving and repairing the body. This knowledge, these means, are just as much the gift of God as faith and the promises of Scripture. If I refuse to use the means I have—means that are certain—and ask for others which I have not, what reason have I to expect an answer from God?

The faith-healer's liver is disordered; he has a chill and then a fever. He goes to God on his knees and asks for health. Perhaps in the course of a week or two the efforts of unassisted nature will succeed in restoring the normal functions, and the healer says, "God has heard my prayer."

My liver is disordered; I go to the druggist and ask for three compound cathartics. I go to bed and say my prayers, but do not particularly ask for health, because I know that if I hadn't overloaded my stomach at yesterday's dinner and hadn't sat in that draught, my liver would have been all right. The next morning I find the pills have done their work; by eveniny my appetite returns, and all is well.

Which is rational? Which is Scriptural? I believe that everything that is rational is Scriptural, and everything else is superstition.

If having done all we can, we ask God to bless our efforts; if, having called the doctor, we go in prayer to the Great Physician, and ask Him to save our souls by health if He can, by disease and death if He must, we are applying the same common sense to the promise in regard to the healing of the sick that we apply to other promises of Holy Scripture.

For the Mennonite.

REVIVAL SERVICES—SHOULD THEY BE ENCOURAGED?

BY J. B. BAER.

"O Lord, revive Thy work."—Hab. 3: 2.

I am asked, if these services should be encouraged. It seems to me, I can best and most satisfactorily answer this question, by replying with that other question: Should we approve of a working agency in our present churches, which God has been pleased to own, and greatly to bless all through the history of His people? I am reminded of what my late Professor in Church History in U. Theological Seminary said. "Church History," said he, "cannot be written nor understood without taking into account the great religious revivals, that are such prominent factors in the onward march of the great religious movements." I am convinced that they are vital in helping to shape and to mould the character of our most successful and agressive church work. To substantiate this, we have abundant testimony from the history of God's dealing with His people:

Under the reign of the good King Hezekiah, the people were summoned to the House of God at Jerusalem, to keep the Passover. Some laughed the invitation to scorn; but many humbled themselves and came up to Jerusalem, and kept the sacred feast seven days. And when these were ended, the people had such a blessed time that they took counsel together to keep other seven days; and they kept seven days more with gladness, and there was great joy in Jerusalem, the like of which had not been known since the of Solomon.—II Chron. 30.

During the dispersion of the Jews, one man alone undertook a stupendous and seemingly hopeless task. That Nehemiah was only the cup-bearer of the great King Artaxerxes. In the face of the fiercest opposition, he would go up and rebuild the broken walls of his beloved Jerusalem, and revive the true worship of Jehovah. He then opened the matter to the remnant of the Jews that were there, "in great affliction and reproach." The broken walls and the burned gates were rebuilt. Then followed a revival of pure religion. For eight consecutive days the people were gathered and were being instructed. "And all the people wept when they heard the words of the Law." They kept a solemn fast and confessed their sins.—These were true revivals of religion. Again and again did these ancient people of God experience such awakenings.—What shall we call that great work under John the Baptist, calling men to repentance?—What mean those great movements under our Lord's personal preaching here on earth?—Most prominent was that small company praying in that "upper room" in Jerusalem, followed by the outpouring of the Holy Spirit. Then the searching of hearts, the repenting, and the anxious question, going up in many voices: "Men and brethren, what shall we do?"—What are we to call such a work?—And that wonderful work of Paul at Ephesus, when he held religious services and meetings for prayer every day for upward of "two years," so that "mightily grew the Word of God and prevailed." What else are we to call these movements, but great revivals of religion? And what live church is there, that would not be willing to work and to pray for such services?—

"Yes," but some one will say; "I admit that such movements were necessary until Christ's Kingdom was duly inaugurated; however, after that, I doubt the propriety of such methods." I ask you, how should a purer and more elevating religion have come out of those dark Middle Ages, save through such a movement? Was the Protestant Reformation any thing else than a grand awakening, a great revival of religion?—No honest student of history can deny that similar movements, only not so far reaching and prominent, have brought great blessings to the church. More than that, historic facts go to prove, that those countries, those Denominations, and those churches, and individual Christians as well, who welcome and help on such movement *in a legitimate and reasonable way*, they are prospering, and are in the lead of doing agressive work for Christ. And *vice versa* is true too.—

Nehemiah, Paul, Luther, Whitefield, Wesley, Edwards, Finney, Spurgeon, Moody, are prominent in great religious revival movements. And shall we question the propriety of the methods these men employed? How many have acquainted themselves with the work of Pastor Harms? He was not distinguished for his eloquence, but his one aim upon which his heart was bent, was the conversion of souls. He had, what we would call an inquiry-meeting, a prayer-meeting every evening of the week. The revival interest in his parish continued for

seventeen years. There was a family-altar in every dwelling, and he had a church of ten thousand members.—

Our own church has been blessed with such religious revivals in her past history. And in more recent times we are not without proof of this. To-day, those of our churches, welcoming a revival in religion, are among our most prosperous and alive churches, and are doing the most agressive work. Where do we find the most faithful church-attendance? Where the best equipped Sunday Schools? Where the most interesting and best attended teachers-meetings, Bible-classes and prayer-meetings? Where the most faithful pecuniary support for the cause of Christ,—the offering "according as the Lord has prospered?" Where the most family-altars erected? I tell you, you will look in vain among the churches who are prejudiced against, and who oppose the methods of work under our consideration, there you will look in vain for the proper answer of these questions. It is good news, when reports come to us from this church and that, that here ten and twenty, and there fifty and sixty have come out on the Lord's side, and confessed Him as their Savior. Such reports thrill all of our hearts. They are signs of better times. God is recognized as in the midst of His people, mighty to save and mighty to deliver. And what can we do toward bringing about such results? Can we do anything? No doubt, there may be various ways. Revival work is one of them. It has been one of the greatest means, that God has used to build up His kingdom through the past centuries. It is still a method which He is using to revive His own people,—a means through which to bless their efforts in the conversion of many souls. Truly has one of late said: "To deny that revival services have been of God, is to fly in the face of the most abundant and convincing testimony, both human and divine. There can be no genuine revival without the work of the Holy Spirit in it. And *who speaks lightly without discrimination of these movements*, is really in opposition to the ways of the Almighty, and would best take care "lest he be found fighting against God."—But to express ourselves more fully and to make ourselves better understood, we will go on to consider in the next article, how these services are to be conducted.

Quakertown, Pa.

THE BEGINNING AND GROWTH OF INTEMPERANCE.*

Science teaches that everything has a beginning. This is equally true in Nature as well as in the affairs of mankind. If anything is to be done by the agency of man, a beginning must be made before a result is reached. When something is once begun and we see that the result will produce an evil effect, it can very often be easily checked before it has advanced to a very great extent, but if we see that the effect will produce evil and we do not in time check it, it may soon be beyond human control.

To illustrate this point with a simple example bear with us for a moment.

Let us suppose some one strikes a match in a building, and carelessly throws it where it comes in contact with a combustible substance, the match ignites the matter with which it comes in contact and will soon produce a flame. Now, if we immediately perceive the danger which threatens the building, we can extinguish the flame without very great difficulty, but let it burn for some time until the blaze pushes its way forth in all directions, then it is very seldom that the building is saved from destruction even if all the modern appliances for extinguishing fire are brought to act upon it. And even if it is saved from utter destruction, it is, nevertheless, so much injured that it is necessary to start almost at the foundation to rebuild it.

This applies exactly to the course through which a man passes who is the slave of strong drink. The striking of the match represents the taking in your hand of the first strong drink. If you would hold the match carefully in your hand there would be no danger, so if you only hold the liquor in your hand you will never be a drunkard.

The throwing aside of the match carelessly represents the first taste of the liquor coming in contact with the human appetite, and may soon produce a desire for more; we do not say that it inflames the appetite of all, but of very many.

And, dear readers, just reflect a moment. Is it not true that the first drink is generally taken in a thoughtless manner?

Where is the drunkard who can say that he knew he would become a drunkard when he took the first sip of the intoxicant?

We feel justified in saying, nowhere, for we do not believe that he would have taken that fatal step, had he known when he took the first drop of drink that he should lead a drunkards life.

Solomon speaks wisely when he says: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." When the sparkling wine has a charm for us at first, then is the time when our life is threatened, we could yet over come the temptation without much difficulty, but, alas! too few perceive their danger, they think an occasional drink will do them good, they take it and for the mere gratification of their perverse desire, they very often sacrifice money, home, love, health, and finally immortality.

The fire blazing in all directions in the building, represents drink having obtained control of the better part of man. Every nerve and fibre in the human body become diseased, and his whole being joins in the ardent desire for a dram. Yes, his case is now beyond human control, though we may have temperance societies scattered over the land, the pledge of total abstinence may have been signed, yet all is of no avail, if the slave of drink does not give himself wholly into his Keeper's power. Through the grace of Jesus Christ he must conquer, and, as a suppliant, he must come before the mercy seat, and rely upon the strength of Him who is "mighty to save."

The almost destroyed house not being totally burned represents the reformed drunkard, he must begin life almost anew. He may be deprived of his money and business, he must do something to earn his livelihood; his dear home may be lost to him; the love of friends, parents, wife, brethren, and children, may have forsaken him, he must now again win their love and respect, and this is easily done. With what joy do parents welcome a fallen son, children a father, a wife a husband, and friends an associate, when they turn from the path of dishonor, to that of purity and right. Besides, his body may have become sickly through the ravages of drink, and he must recover his physical strength; his heart may be hardened, but in the words of Schiller: "The grace of God can make the heart of stone like one of soft wax." As one of the finest buildings may rise in the air at the very spot and on the very foundation where one was almost destroyed, so may a reformed drunkard become one of the worthies of the world. He may yet upon the wings of fame soar to the eminences of human greatness, or he may occupy the pinnacle of wordly honor and glory, but above all these, he will possess a crown, better and nobler than the crown of the greatest earthly king, the crown of immortality.

Guard well the first step toward drink, bear in mind that the first drink may cause you to fill a drunkard's grave. Though there are those who daily take their drink yet never become drunkards, it is not said that you can thus control your passions.

Young man shun the society of young men who are accustomed to the social glass, shun the society of a young lady who would have you take a glass of wine because she offers it to you. Young ladies avoid the associations of young men who frequent taverns and are lovers of drink, though you may think you can bring them back into the safe path, the chances are very much against you, nine out of ten, we believe will discover too late that they are too weak to reclaim their fallen husbands.

Parents make your homes attractive, let your children feel that there is no place like home, let them have innocent social games, let them have books and if possible a musical instrument, and you will find that your children are not so anxious to roam at large; but spurn from your home the social glass which is so largely indulged in throughout our land. Many a drunkard can trace back the cause of his fallen condition to the first social glass under the parental roof.

Parents, you may not have it in your power to close our hotels and to prevent the manufacture of liquor, but you do have it in your power that none of your children shall taste the first drink in your house, and given by your own hands.

Let us all with one accord join in the chorus that liquor may be banished from our country, that the day will come when the manufacture and selling of liquor will be looked upon as the greatest crime in our fair land; let us pray to the Father of mercies that the day may not be far distant when all the slaves of drink shall, like the slave of 1863, march triumphantly through our streets and wear the badge of Freedom.

*The foregoing article had been handed to one of the editors of the MENNONITE some months ago, but was by mistake mislaid, hence its late appearance in our columns. The article has however not lost any of its value by the delay, and is worth the careful perusal of all. S.

A VITAL FAITH.

Go to prayer and every duty with this faith, that thou art in Christ, and in him a partaker of his finished salvation. Then the Father's love to thee will be manifest, and thou wilt have sweet fellowship with him in all thine approaches to the throne. Whatever thou undertakest, forget not this leading truth. If thou lose sight of it, thou wilt get into darkness. If thou art not influenced by it thou wilt be brought into bondage. Upon this absolutely perfect salvation thou art to live by faith upon earth, and thou wilt have nothing else to live upon by sense in heaven. Trusting to the complete work of Jesus, thou art to walk with thy God in time, as thou wilt follow the Lamb in eternity, receiving all out of his fulness.

Oh, view him in this light, and it will have the happiest effect upon thy daily walk! While thou art receiving from him grace for grace, thou wilt live with him in sweet fellowship—duty will be the way and means of enjoying the love of thy Divine Friend—and the more thou art in his company, the more delightful will be the way of his commandments.—*Romaine.*

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

INVOCATION.

Lord of Truth, and Love, and Power,
In this bright, new morning hour,
Come into my soul, and be
Her King—a Royal Majesty.

Should I seek the wide world round,
Where could one like thee be found,
Who my aching heart could ease,
Filling it with joy and peace?

Thou, chief of ten thousand art—
Peerless Monarch of my heart.
Come! be seated on thy throne;
Henceforth it is all thine own.

For thy love hath me dethroned:
I can live in thee alone.
If thou comest not I die—
Lord, thou wilt not me deny?

Thou art come, O blessed Lord!
May my life with thine accord;
May this day the happiest be
That hath ever dawned for me.

May it be? It surely will,
For my soul shall have her fill
Of thy love, and grace, and truth,
And to-day renew her youth.

Royal King! Immanuel!
In my heart forever dwell;
Interlace my life with thine,
Till thy light through me shall shine.

Then my heart shall be thy throne;
Then shall I be all thine own;
And throughout eternity
I shall find my life in thee.

—*James C. Jackson.*

HELL IS IN MY WAY.

A young woman was so very strongly moved under the preaching of the gospel, that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired concerning her of her widowed mother. She replied weeping—

"Ah, sir, my daughter has met with companions who are leading her sadly astray."

The pastor did his best to bring back the girl. His efforts were in vain. She had given her heart to folly. But her sinful pleasures could not guard against the assaults of death. Not many weeks after, while busy over her sewing, she suddenly dropped her needle and exclaimed,—

"Oh, I am dying!"

She was taken to bed. Looking wildly round, she said,—

"I see heaven and hell before me. *I can't get to heaven, for* HELL IS IN MY WAY!"

These were her last words. Terrible words, were they not? But would not the same words be applicable to you, O impenitent sinner, if *you* were now on *your* deathbed? *Would not hell be in* YOUR *way too?* You know it would. Why not go to Christ, then, for pardon? Would hell be in your way if you were a pardoned, instead of an impenitent, sinner? You know it would not. Why then delay? Why not flee to Jesus? WHY NOT?

A TESTED REMEDY.

It is related that Bishop Kavanagh was one day walking when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

RUN THE MILL BY WATER.

The other day T. G. met an old friend who was formerly a prosperous young lumberman, but whose bad habits of drinking resulted as they often do, though he has since reformed and is trying to do better.

"How are you?" said T. G.

"Pretty well, thank you, but I've just been to a doctor to have him look at my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least he couln't find what I wanted him to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw mill and farm that had gone down there."

"And did he see anything of it?"

"No, but he advised me if I ever got another mill, to run it by water."

FOR THE CHILDREN.

BRUSH THE CLOUDS AWAY.

BY MARY E. KAIL.

[A little girl said one day, "I want to see Jesus, mother, brush the clouds away."]

I want to see Jesus;
Mother brush the clouds away.
'Twas thus said little Mary,
One pleasant summer day.
And o'er her childish features
Fell a flood of golden light,
As the angels gathered round her
In their robes of fairy white.

I want to see Jesus;
Does He dwell among the stars?
Where the amber sunset lingers
In mellow golden bars;
Mother, I want to see Him,
Oh! will he be my friend;
And if I always love Him,
Will he save me in the end?

Years have passed, and little Mary,
In life's cares has borne a part;
And the image of the Savior
Is reflected in her heart.
The clouds have often hidden
His brightness from her view,
She has learned to always love him,
And through faith to trust him, too.

Ah, many, very many,
Have breathed the self-same prayer?
When their path has been surrounded,
By anguish and by care.
But Jesus kindly whispers:
He will brush the clouds away,
And welcome all who love him,
To the realms of endless day.

A LAWYER BEATEN BY A CATECHISM.

A Chicago paper tells the story of an amusing scene in a court-room in that city. A little boy, about eight years old, was put on the stand as a witness, when the opposing counsel objected on the ground that the child did not understand the nature of an oath.

"Do you know what an oath is, Charley?" asked the judge.

"Yes, sir," answered Charley: "it is to ask God to help you tell the truth."

"Where did you learn all this?" frowned the opposing counsel.

"In the catechism," said Charley, not to be frowned down by the biggest lawyer in the business.

"In the catechism? What catechism?'

"In the ten-cent catechism, sir."

"Who told you to look in the catechism for the definition of an oath?"

"My sister. She told me last night, and I got it and studied it."

"Have you got your catechism with you?"

"Yes, sir, here it is," taking the well-thumbed little book from his trousers-pocket.

"You see the boy has his documents," interrupted the judge, with a smile; and a quiet titter went around the court-room, as it became evident that the lawyer was being beaten by the child.

"H'm! Let me see the book. I wonder if you know anything more that's in it. Who made you?"

"Why, God, of course," was the reply, as if the lad pooh-poohed the idea of being asked such a simple question, and wanted "something hard."

Several questions were asked, and elicited ready replies. The lawyer saw that he was in for it, and accepted defeat as gracefully as possible. Turning to the judge, he said:

"Your honor, I guess we will accept this witness; and, for this little book, I would submit it to my learned friend, the counsel for the other side, and recommend its careful persual by him. It will do him good."

THE BEGINNING.

"Give me a half-penny, and you may pitch one of these rings, and if it catches over a nail I'll give you three-pence."

That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed the ring and it caught on one of the nails.

"Will you take six rings to pitch again, or three-pence?"

"Three-pence," was the answer, and the money was put in his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near him watched him, and now before he had time to look about and rejoin his companions, laid his hand on his shoulder:—

"My lad, is this your first lesson in gambling."

"Gambling, sir?"

"You staked your half-penny and won six half-pence, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give his three-pence back, and ask him for your half-penny, and then stand square with the world, an honest boy."

He had hung his head down, but raised it very quickly, and his bright, open look as he said, "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring, looking happier than ever.—*Morning Star.*

THE MENNONITE.

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PHILADELPHIA, MARCH, 1888.

We are thankful that we can report an encouraging increase in the number of subscribers. The MENNONITE is gaining in favor with our people and in the interest taken by so many to make it a live journal. In this we rejoice. Now is the time to join the ranks and rejoice with us.

From a private letter by missionary Kliever, at Cantonment, Ind. Ty., to one of the editors, we clip the following: "On Christmas much joy was caused by the Christmas tree, and the numerous presents among our children. I am inclined to believe that with this joy, a little of the true joy, that the shepherds felt at the manger of Christ, has mingled in some hearts at least. Since New Year our school is going on again as before. We can not yet say of any Indian about us, that he has become a decided Christian, but we have evidences that a fight is going on in some hearts. There are some that openly acknowledge the truth of the Gospel, and there is a desire in some hearts for the blessings of Jesus, but repentance seems too hard for them. We also hear a great deal that is spoken against us. We are fully aware that we are in battle with Satan. He does not want to give up. The fight is going to be harder still. It is still as if we were only approaching the foe of our souls. Therefore I would ask you to join us in the fight. I wish that all christians in the Mennonite church would help us with their earnest prayers. Christ will be on our side, Satan will have to go thence, Jesus will reign. Let us faithfully pray, Jesus 'destroy the works of Satan' among the Indians. May God bless you and us in all our future days. G.

DEDICATION.—Sunday, February 19, the new church built by the brethren at Marena, Kansas, was dedicated, and the new church at Stevensville, Ontario, on Sunday, Feb. 26. Both congregations were lately organized and we trust and pray that the Lord will help build up His Zion at both places.

THE STEVENSVILLE CHURCH.

In accordance with a resolution passed at the late General Conference, I gave our readers, in the January number a brief sketch of the evangelistic meetings held at Stevensville, Ont., in which I assisted Bro. J. Krehbiel, and the subsequent organization of a congregation there, and their purpose to erect a place of worship. I take the opportunity now to inform the readers that the new church is finished, and by the time this reaches our readers, will be dedicated to the worship of God.

The dedicatory services will be held on Feb. 26. The Lord willing, I will, in compliance with a call from the brethren there, and a resolution passed by the General Conference, be in attendance; and following these services, spend a week or ten days with the brethren, aiding them in holding special services. I shall also spend some time among the brethren in New York State, and Lincoln County, Ont. This announcement is made, that the churches and the brethren may, in their prayers remember the brethren and the work, as well as the workers at Stevensville. We all feel the strengthening influence of the knowledge that we are remembered by our friends and brethren at the throne of grace. While we are united in working for the Master, let us also be united in prayer for the success of the work. This announcement is made, further, that the churches and the individual members may be reminded of the request accompanying the above alluded-to sketch, made in the name of the General Conference and in behalf of the Stevensville church, nam., to share in the pleasure of erecting this new house of God, by contributing toward the same. Let us remember that, "It is more blessed to give than to receive." The house is erected but the brethren are still short of funds, and with many thanks to those who have contributed, they will thankfully receive all further contributions. The Lord heareth the prayers of the faithful, and honoreth a gift given in cheerfulness. Will the ministering brethren please take charge of the contributions? Your Brother,

ALLEN M. FRETZ.

Bedminster, Pa., Feb. 1888.

A MISSION CONFERENCE.

The annual meeting of the Board of Indian Commissioners and Conference with secretaries of religious societies on Indian matters, was held in the city of Washington on Friday, Jan. 13. An invitation had been sent to Bro. C. J. van der Smissen, the secretary of our Mission Board, to be present. But as he was unable to attend, he requested the writer to go in his place, as a representative from our church. Following this request I went to Washington on the day previous to the meeting and had a brief consultation with Mr. Whittlesey, the secretary of the Board of Indian Commissioners. The following day I attended the conference, which proved to be a very interesting and encouraging meeting.

Quite a number of churches and associations were represented. Delegates were present from different parts of our land and very encouraging reports of the work done in educating, civilizing and christianizing the Indian were presented. These reports were followed by discussions on different subjects in connection with the work. In listening to these reports and addresses one could not fail of being convinced of the necessity that something should be done for the poor Indian. At the same time it was gratifying to observe how nearly all agreed in this one particular, that if the Indian is to be elevated from his present forlorn and sunken condition, such must be effected by the Gospel of Christ. All civilization without Christianity will avail but little. "We must endeavor to reach the hearts of this poor people and then we will accomplish something, otherwise not," was repeatedly expressed.

Much is being done to ameliorate the condition of the red man, and it appears the day is dawning when the remnant of the aborigines of our land will no longer be a wild and roaming people, being troubled and giving trouble, but will be civilized and christianized citizens, earning their own sustenance and being no more aliens to our institutions, education and religion.

No one could fail being favorably impressed observing how some of our foremost men and women, both in church and state, take a vital and active interest in this matter and desire that much more should be done for this poor, degraded and down-trodden race.

Great changes have been brought about during the last decade. The number of Indians living in houses and having farms is rapidly increasing from year to year. And there appears to be a general desire on the part of a great majority of the Indians to have their children educated and taught some useful employment. Above that, there is a desire, by some at least, after the Word of God, "the book of the Great Spirit," as some of them call it. One of the speakers narrated an incident of an old and feeble Indian coming 160 miles to a mission station with the request, that some missionary and teachers should be sent to his people. "I am old and feeble," he said, "I can not expect to live much longer, but I can not die before I see that something is done for my people." His request could not be complied with, and so he repeated his journey to the station seven times during ten months, and as he was finally told that they had no one to send them, he left, saying, "I am too feeble, I can not come again. I will now go home and tell my people the pale faces have not interest enough in us Indians to send us teachers who will teach us the words of the Great Spirit." Other and similar instances were told which showed how anxious some of the poor Indians are to learn of something better than what they have. Should not this be an inducement for all of us to assist on our part and according to our abilities in bringing and teaching these poor heathen at our door the truths of that blessed book, after which some of them long so earnestly, and which all will prize much more highly after they have come to know its precious contents!

The question may be asked, will Indian missions avail anything? This question has been fully and satisfactorily answered by the encouraging reports presented at this conference. Some parts of the Indian field may be comparatively hard to cultivate, the seed may not spring up as readily as in some other places, but it is by no means an entirely unfruitful field. Perhaps in the end equally as fruitful as many other places. And if it holds comparatively harder to persuade an Indian to accept the Gospel and the white man's religion than some others, this is, in a great many cases, undoubtedly owing to the bad and unjust treatment they have been subjected to by the whites and the bad example set and the pernicious influences exerted upon them by wicked and ungodly white people with whom they have come in contact.

One of the speakers at the conference, who had been travelling through Indian Territory lately, spoke of the poor and miserable condition of some of the Government schools. As a contrast to these he pointed out our Mennonite Mission schools at Darlington and Cantonment, which he designated as *very good* schools and added, "*The Mennonites are doing an excellent work there.*" This was certainly very encouraging to me and, no doubt, it will be so to many of the readers of the MENNONITE, who are taking an interest in our Indian Mission and are praying and giving for the same. Surely, our work has not been in vain. If we do not have any baptized converts as yet, we trust that the seed sown will in due time sprout and ultimately bear its fruit. Our work, though small, is recognized by others, who are able to judge, and we trust it is recognized by God, through whose grace and blessing it will accomplish its effect. May we work on with renewed zeal, energy and perseverance.

A. B. SHELLY.

MISSION DEPARTMENT.

FROM THE MISSION FIELD.

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.—Matt. 9: 38.

This summons was contained in the Sunday-school lesson of Oct. 30th. Gladly I read the explanation to this lesson in the MENNONITE, for I could feel that it was written with warm interest in mission work. It is always encouraging for those that stand in a mission field when they hear, or read how the brethren at home do all they can to promote the mission, or any other work for the Lord. And again those that take true interest in mission work and support it with all the means at their disposal, delight in reading or hearing often about that which is done among the heathen. This I know of myself from the time before I was privileged to enter foreign mission work. As I am thinking that the dear readers of the MENNONITE are true friends of mission work I gladly have taken my pen to write a brief communication from our mission field for the MENNONITE. I supposed it will be known by all readers that our church at present is doing missionary work only among two tribes of Indians, among the Arapahoes and Cheyennes. These tribes are not many in number, but their reservation is quite large. They are not living near together, but are scattered all over the reservation. A number of them stay at the agency, Darlington, some live here at Cantonment, 60 miles away from the agency, some tent at Ft. Supply, about 70 miles away from here, some have their homes in a district called Seger's Colony, and some smaller companies live in between these points. Roaming over the country, a person will find for long distances no house, no tent, nothing but prairie. If the Indians were settled down all in adjoining neighborhoods, more missionary work could be done among them by less force than now is the case. Until now our work had to be confined mostly within our schools and among the families in the vicinity of our stations. Under the present circumstances our mission field is not supplied sufficiently with workers. We believe that the Lord has given us this mission field and that he wants the Mennonite Church to work here for his cause but we, too, must say, "The harvest is plenteous, but the laborers are few." This should cause us to heed our Master's word, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

After the number of laborers needed in this field will have been sent forth, the Lord will call our church to another field, for there is much to do for Jesus, there are many tribes and nations on this terrestrial ball, that do not yet bow down before our Lord Jesus Christ. But we must observe the method of Jesus in sending forth laborers into his harvest field. In Matt. 9: 37 Jesus draws the attention of his disciples to the great harvest, then in verse 38 he desires them to pray for laborers, and certainly in this the disciples will have obeyed their Master. In chapter 10, 1—8 we find that he sends forth to preach the gospel the very ones whom he first asked to pray for laborers. So he does to-day. And as soon as the Christians in the Mennonite Church will come to see more and more what a large field there is to be supplied yet with mission workers, as there are millions of heathen yet waiting for the gospel, as soon as we will feel it deeply in our hearts that the Lord is "moved with commpassion" on the multitudes that to-day are scattered abroad as sheep having no shepherd, and as soon as we will obey the request of Jesus, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," he will call and send forth to preach the Kingdom of Heaven among the Gentiles, from among our church the number he desires.

In the passage before us, Jesus sends out twelve disciples, all that then were ready to be sent. So Jesus wants to-day all his disciples to be engaged in carrying his gospel to the Gentiles. Oh that it would soon come to pass what is a live hope of some brethren in our church, namely, that our church yet once will show forth much more activity in foreign mission work than it has done until now.

But that I may come to speak a little more about our present mission field, I dare say that if we could see our Lord Jesus once stand among us and hear his expressions concerning the people round about us, we too would have to say of him, "He is moved with compassion on the Arapahoes and Cheyennes, for they truly are like lost sheep, they still are in the darkness of sin." Not long ago an Arapahoe, one of the strongest men in that tribe, got sick with inflammation of the lungs. At first he listened to our advice and took the proper medicine for that disease. We were in hope that he would recover again. As soon as their medicine men saw that he was getting better they threw away the medicine that might have cured him and applied their own medicine so as to credit themselves for making him well again. They kept the air in the room as impure as possible, they made great noise with their medicine bells and singing their medicine songs at his bed, they brought the patient in a swet-house and in fact killed him within a few days. Their mourning at his death proved again that they do not yet know the Savior in their hearts, they are still lacking the peace, comfort and hope that Jesus brings to the heart. We made a coffin for the dead, assembled his relatives in our school-room to tell them of the eternal life that Jesus can give us, and then buried him. The wife of the man thus sent out of this life has after their custom given away everything she had to those that mourned with her and now is homeless and almost bare. This is only one of the many pitiful occurrences that we often meet with among our Indians, upon whom the gospel light does not yet shine in full. And as they sometimes reject such temporal blessings, so they still more refuse to take into their hearts the gospel of Jesus. There seems not yet to be much hunger and thirst for the righteousness of Christ among the Indians, But we must learn here that Jesus, who sends us to invite sinners to come unto him, is the one that must create the longing for him in the hearts of the people and draw them to him. He wants to do this, and he can do it without any aid of men, but still he says to his disciples, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Is it not remarkable that the prayers of the children of God may determine him in his actions! But that is the great privilege we can enjoy. We only need ask our Lord to do what is expedient for us or for others, and he does it. The disciples prayed for laborers in the Lord's harvest, and he sent them. So, dear readers of the MENNONITE, let us pray earnestly, that the Lord would send forth more workers into the mission fields and would send the Holy Spirit, without whom there is no true mission worker and without whom no true mission work can be done, in great measures upon us, and revive us all.

FROM OUR MISSION STATIONS.

CANTONMENT.

A. S Voth, a teacher at the mission school at Cantonment, in his last report to the Mission Board, writes:—

"The Lord is full of compassion and gracious, longsuffering and plenteous in mercy." David knew that he was wholly dependent upon God, and therefore could he in such beautiful words, praise His forbearance. We also have experienced this dependence on God, and can join with all our hearts in the words of the sweet singer of Israel. Were it not that the mercy of God is ruling and directing us, we could at present not think of making a report. But He has been pleased to allow us to continue our work in his vineyard. We praise His compassion to us!

September 1, was the appointed time for the children to come back again to the mission station. The Arapahoes were at the time celebrating their Medicine Feast, and we accordingly expected only a small number of scholars in opening the school; in which we were not mistaken. Fourteen Cheyenne boys and one girl came, who with the two boys George and Theodore who had remained with us during vacation, made the number seventeen; a small number, in comparison with the seventy, with which we closed the school! With confidence in God I opened the school on the second of September. The beginning with so few scholars was very humiliating to us. After we had sung, prayed and again sung, we were all very much affected and resigned. We felt God's presence and his willingness to bless us. To-day we have to confess that he has richly blessed, and does still bless us. We have now on our list seventy scholars, some of whom have been in other schools, and of their own accord came to us. All are delighted and tolerably well physically. We have good hope for the future.

Our school opens at 9 A. M. with prayer, preceded and followed by singing, in which all the children take part in the large school-room. Bro. H. Kleiver, (another teacher) then withdraws with his division, and I give instruction to the rest till 11.30. In the afternoon from 1.30 to 3, closing with prayer.

During what is known as the study hour from 7—7.30 in the evening, I conduct an exercise in Biblical History with the more advanced scholars. Most of the children, as it appears, delight in their tasks. Some are ashamed to make a mistake. They take a great delight in Biblical History, Geography and drawing. In the Biblical History exercise, the poorer scholars answer the questions put to them, while the more advanced relate the story with great exactness. With some of the scholars, interest is still lacking, and they apparently do not advance as fast. We have much patience but they appear to expect punishment. On the whole we can be well satisfied with the children.

This is the first report for this school year. There is still much to be desired for them and for myself. God grant that before the second report will be made some of our lambs may have found the Good Shepherd! This is my wish and prayer. Commending myself to your prayers, I remain,

Oct. 1, 1887. A. S. VOTH.

The trustees of Central Tennesse College have decided to open a department for the special training of young men and women who feel called of God to do missionary work in Africa.

The king of Abyssinia lately issued a proclamation that whoever brings into the country intoxicating drinks shall have his arms and legs cut off and suffer the penalty of death.

THE SABBATH SCHOOL.

READINGS FOR THE FAMILY ALTAR.

At the solicitations of some of our brethren, we print the daily Bible readings bearing on the Sunday-school lessons of the month. The readings during the week bear on the lesson of the following Sunday, and form a very good commentary on the same. Beside being a help in the study of the lesson, they form a very good plan and selections for family devotions. We take for granted that every family has a period of daily devotions, and by using these readings they will find in them a systematic plan for reading the Bible, at the same time gathering many excellent hints and comments for the Sunday-school lessons, the subject of which is continually kept in the mind. Should there, however, still be families where these devotions are neglected, they will here find a reminder of their sacred duties, as well as a plan to introduce them. May we not hope that our efforts in arranging and presenting these readings will be appreciated? Let our readers try them and write to us, telling us how they like the plan.

March 1. Th. Luke 9: 43—48; 18: 31—34.
2. F. Isa. 53: 1—12.
3. Sa. Phil. 2: 1—21.
4. Su. 1 Cor. 13: 1—13.
5. M. Matt. 20: 29—34.
6. T. Matt. 21: 1—16.
7. W. Mark 11: 1—17.
8. Th. Luke 19: 29—46.
9. F. John 12: 1—16.
10. Sa. Ps. 118: 19—29.
11. Su. Rev. 7: 9—17.
12. M. Matt. 21: 17—32.
13. T. Matt. 21: 33—46.
14. W. Mark 12: 1—12.
15. Th. Luke 20: 9—19.
16. F. Isa. 5: 1—7.
17. Sa. 1 Pet. 2: 1—12.
18. Su. Eph. 2: 11—22.
19. M. Matt. 14: 1—36.
20. T. Matt. 15: 1—31.
21. W. Matt. 16; 13—28; 17: 1—13.
22. Th. Matt. 18: 1—35.
23. F. Matt. 19: 1—26.
24. Sa. Matt. 20: 1—29.
25. Su. Matt. 21: 1—46.
26. M. Matt. 22: 1—14.
27. T. Luke 14: 1—14.
28. W. Luke 15: 15—24.
29. Th. Hos. 2: 14—23.
30. F. 1 Pet. 1: 1—25.
31. Sa. Rev. 19: 1—16.

Do the Lord's work in the Lord's time. Pray whilst God hears; hear whilst God speaks; believe whilst God promises; obey whilst God commands.

MR. MOODY ON SABBATH SCHOOL WORK.

Speaking at Montreal on the text "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" Mr. Moody said:

"And you, Sabbath school teachers,—don't look on your work as a little thing! God don't see as man sees; he uses the little things. I once spoke to a lady teacher who absented herself from her school to attend one of my meetings, and told her God wouldn't use her. She tried to excuse herself by saying she had only five little boys and she thought it didn't matter much. Who could say but that among these five little boys was a future Luther, another Knox, a Bunyan, a John Wesley or a Whitefield, whose acts and words would rouse the nation? You never know what a boy filled with the Holy Ghost may become, what he may achieve in the world's salvation. I think it's the greatest of privileges to have the teaching of five little boys. I found some verses among my papers this morning on the influence of the Sunday-school. I will read them. They are headed

A WORD TO SUNDAY TEACHERS.

I wonder if he remembers—
That good old man in Heaven—
The class in the old red school-house
Known as the "Noisy Seven."

I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane.

I wish I could tell the story
As he used to tell it then;
I'm sure—that, with heaven's blessing
I could reach the hearts of men.

That voice, so touchingly tender,
Comes down to me through the years—
A pathos which seemed to mingle
His own with the Savior's tears.

I often wish I could tell him—
Though we caused him so much pain
By our thoughtless boyish frolic—
His lessons were not in vain.

I'd like to tell him how Harry,
The merriest one of all,
From the bloody field of Shiloh,
Went home at the Master's call.

I'd like to tell him how Stephen,
So brimming with mirth and fun,
Now tells the heathen of China
The tale of the Crucified One.

I'd like to tell him how Joseph,
And Philip and Jack and Jay,
Are honored among their churches,
The foremost men of their day.

I'd like, yes, I'd like to tell him,
What his lesson did for me,
And how I'm trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Harry has told may be,
That we all are coming—coming
Through Christ of Gethsemane.

How many beside, I know not,
Will gather at last in heaven.
The fruit of that faithful sowing;
But the sheaves are surely seven.

INTERNATIONAL S. SCHOOL LESSONS.

1888, First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 10. March 4th.

CHRIST'S LAST JOURNEY TO JERUSALEM.—Matt. 20: 17—29.

GOLDEN TEXT:—The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.—Matt. 20, 28.

Though the subject of our lesson is Christ's last journey to Jerusalem, we find by comparing and studying the different Gospels that it does not contain a full account of that journey. We would therefore urge that the parallel passages be considered in connection with this lesson, viz.: Mark 10: 32—46; Luke 18, 31—34.

From Mark 10: 22, we learn three things not mentioned by Matthew,—Jesus went before his disciples, while they in amazement and fear followed; of this Farrar says: "There are few pictures in the Gospel more striking. Jesus going forth to his death, and walking alone along the path into the deep valley while behind him, in awful reverence and mingled anticipations of dread and hope the disciples walked."

The topic: True and False Greatness.

I. *We Find an Example of True Greatness*, v. 17—19. Concerning Jesus it was prophecied that he should be betrayed into the hands of the priests and scribes, who shall, after condemning him to death, deliver him to the Gentiles to scourge and crucify. These things were now shortly to be fulfilled. Jesus was aware of the fact that he was going to the passover this time as the Lamb of sacrifice for the whole world. And though he would, as a man, have greatly avoided these sufferings, he willingly submitted to the Father's will, and heroically wended his way toward the place of sacrifice, against the warning, amazement and fear of his followers. He here gives us an example of true greatness. In the face of danger and death, we should always follow the path of duty and the will of God. How encouraging to go in this path, when we recall the words,—"Jesus went before them." Jesus always leads in the paths of duty; he shows us the Father's will. He has left us unmistakable footprints all along the way to true greatness, though it goes through the dark valley of persecution and death. "And the third day he shall rise again."—As he holds up the cruel cross he shows them the open door of glory beyond, and in this way dispelled the clouds of sadness. So it is yet; he holds up the crown of glory over the cross of trouble. And tells us that the only way to the crown is by the cross. Read in connection, John 11: 25, 26.

II. *We Find False Ideas of Greatness*, v. 20—24. James and John the sons of Zebedee, came with their mother, praying for a favor. They were coveting greatness and prominence in Christ's kingdom. That they were in earnest we learn from the fact that their mother espoused their cause and approached the Lord in the attitude of obeisance. Though it may have been a prayer of faith, though it was humble and earnest, it lacked still two things: 1. *True motive.*—Jesus had made a promise to his disciples, Matt. 19: 28, but that promise was for places of trust, power and activity, while they appear to have been thinking only of places of honor. 2. *Wisdom.*—Ye know not what ye ask. They were ignorant of the greatness of the favor they asked. They were ignorant of the difficulties and hardships in the way to the granting of their desires. True wisdom in prayer says: "Thy will be done." Christ then put them to the test as to whether they could meet the conditions upon which places of honor in glory could be granted. "Are ye able," etc.? Drinking and baptizing are respectively an inward and an outward application of water, the cup signifying inward, the baptism outward suffering. They imagine they could. *Yes*, said Christ, ye shall suffer, as well as I suffer; but to sit on my right hand, and on my left,—to hold these honored positions, is not mine to give except to those for whom it has been prepared. The only way to reach a high place is to be fitted for it. From v. 24 we learn that the other ten disciples had the same feeling as the two brothers; hence they were indignant at the two, for taking, as they thought the advantage of them. They all had false ideas of true greatness, and Jesus in the closing words of our lesson gave them a lesson on true greatness. This he also personally illustrated to them at Jerusalem, in the night in which he was betrayed, by humbling himself and washing their feet.—John 13.

III. *The Nature of True Greatness.*—The usual plan of Government in the time of Christ was an arbitrary and tyranical power over subjects by those in authority. Christ wants to teach his disciples,—and we are all still in need of the same teaching—that the whole principle of his kingdom is the exact opposite of this plan. The most prominent men in the church should still consider themselves ministers and servants. Not ambition for power, but for service is the true way for success in the Lord's work. Jesus himself gave an example, he came not for honor but to serve.

Lesson 11. March 11th.

CHRIST ENTERING JERUSALEM.—Matt. 21: 1—16.

GOLDEN TEXT:—Blessed is he that cometh in the name of the Lord.—Ps. 118: 26.

With this lesson begins the passion week of our Lord. It records the most picturesque event in the life of Jesus. Many interesting events occurred between the last lesson and this which we cannot note here, but would refer the teachers and scholars to Matt. 20: 29—34; Luke 19: 1—28; John 12: 1—11.

The Topic: The Triumphs of the King of Kings.

I. *The Triumphant Procession*, v. 1—11. Early on Sunday morning following the supper, John 12: 2—11, which was undoubtedly held on the evening of Saturday, Jesus and the twelve left Bethany and passed on toward Bethphage, to which place he sent two of his disciples for a mother-ass and colt for the purpose of his entering Jerusalem as prophesied. Isa. 62: 10—11, and Zech. 9: 9. The disciples went and found as they were told. The owner no doubt was a secret disciple of Christ. The disciples put their clothes on the colt and set Jesus thereon, while a great multitude composed of people from the city, and pilgrims from all parts of the country coming to Jerusalem to the feast, went before and followed after, spreading the way with their garments and branches of trees as an act of honor and respect to royalty. Look at the procession. It was a triumph in wondrous contrast with that of earthly monarchs. No spoils of cities adorn it, no trains of captives destined to slavery or death. The spoils of his sword and spear were seen only in trophies of healing and love, for the lame whom he had cured ran before, the dumb sang his praises, and the blind sightless no longer, crowded to gaze on their benefactor. The outside of this triumph was very mean. He rode on an ass's colt which made no figure. While the procession is thus moving, we hear the shouts of "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hasanna in the highest!" Hosanna—save we pray. Jesus was come to save. He was the Messiah—the Son of David. He was sent by God. He is worthy to receive all praise and glory from men and angels. When the procession had entered the gates of Jerusalem, the city was stirred, and the question, "Who is this?" passed from one to the other. Who comes among us, worthy of such kingly honor.

II. *Triumph over Evil Men*, v. 12—13. After the triumphant entry and a general survey of the temple, Jesus retired to Bethany for the night. Returning to Jerusalem in the morning, he took possession of the temple in the name, and as the representative of Jehovah its Lord, and as the bellowing of oxen, the bleating of sheep, the cries of the money-changers and the noisy market chaffering of buyers and sellers of doves, with other accessories to ceremonial worship were filling the air with discordant sounds of the outside world, which had no right in those sacred precincts, he again found it necessary to cleanse the temple as he had done at the beginning of his ministry. John 2: 13—17. By the custom of having these things at the temple, though they were necessary to have for worship, the temple was made a den of thieves: 1. Strangers were plundered by extortionate prices, and over-reaching, instead of being led to true worship. 2. It was a moral robbery, robbing the Gentiles of the opportunity to know the true God. For, the poor were deterred from worship, while those who would worship were by the unprincipled followers led to disbelieve in such a religion. Jesus triumphed over these evil men. This incident is a type of God's moral cleansing: (1) Of the soul which was made to be a temple of God, a house of prayer. To be this evil must be cast out, (2) Of the church, where everything which mars its purpose as the house of God for all people, all selfish ends, all worldly seeking must be cast out.

III. *Triumph over the Sorrows of Men*, v. 14. Having condemned the profane use of the temple, Jesus now shows the proper use of it. It is a house of prayer. God here manifests his goodness and power in helping the distressed, especially the spiritually lame and blind. "The church or chapel in which the blind and lame are not healed has no Christ in it, and is not worthy of the name."—CLARKE. When God cleanses a human soul he also heals the soul.

IV. *The Children's part in the Triumph of the King of Kings*, v. 15—16. The priests and scribes were displeased at the conduct of Christ and the hosannas of the children in the temple. What a contrast; men in the temple defiling it, make room for children praising the Messiah. This was too much for the bigoted Jews. Jesus refers them to Ps. 8, v. 2. "True praise of God had perished from the temple, it was to be restored or perfected by the children. Many formal professors since, have been displeased that children should profess to love and honor Jesus. They have opposed Sunday-schools, and the praying of children, they have opposed their singing to his praise, and their giving their money to spread his Gospel. But Jesus loves such praise and such service."—BARNES. The church instead of opposing, should take the best care that the children should join in the services of praise.

Lesson 12. March 18th.

THE SON REJECTED.—Matt. 21: 33—46.

GOLDEN TEXT:—He came unto his own, and his own received him not.—John 1: 11.

The next day after the cleansing of the temple, or the second day after his public entry into Jerusalem, (last lesson) Jesus again came into the temple and taught the people. The chief priests and elders now began to question his authority. He answered them 1st, by asking them concerning the baptism of John, from whence it was (v. 24) this they could not answer. 2. He tried to open their eyes to their false position, by the parable of the two sons who were set to work in the vineyard, v. 28—32. Following this he spoke the parable of our lesson.

I. *The Wicked Husbandmen*, 33—41. Jesus here represents God as a householder who had a vineyard planted and let to husbandmen. Let us notice first the general meaning of the parable as Jesus here applies it:—The householder—God; the family—the Jewish nation; the vineyard—the city of Jerusalem; the hedge—divine protection; the winepress—the law and sacrificial rites; the tower—the temple in which the divine presence was manifested; husbandmen—the priests and doctors of the law; went into another country—entrusted

the cultivation of the vineyard to the priests, etc. The time of the fruit—no particular time, but representing the opportunities that God offered the people, to do good among themselves and the surrounding nations. The fruits, or rent—obedience, love, righteous living, teaching the true God to the nations, etc. Servants—the prophets; other servants more than the first—with more force, and stronger protests, among these are included John the Baptist; his son—Jesus himself. The Son was now come to receive the rent, offered them the last opportunity to repent, but foreseeing what would soon happen he tells them of his suffering and death at their hands. But in applying this parable to the Jewish people let us not forget that it is, and in a stronger sense, to the Christian church and to every individual of the same. The Lord Jesus has planted his Church, it is his vineyard. He has planted spiritual life in every individual Christian heart, it is his vineyard. His vineyard is hedged about by his promises, his Word, his Providence, his Spirit. All the influences God confers upon us through Christ, to make us fruitful, as the Bible, the Sabbath, Christian homes, baptism and communion, the influence of the Spirit, are the winepress and tower. Ministers and deacons, superintendents and teachers, are the husbandmen of the church, and with them also all to whom God has committed power, opportunities and influences for the building up of the kingdom of God in the world and in his own soul. Christ expects from us the fruits of obedience, love, righteous living and labor and gifts for the salvation of men. The rejection of the son in the parable is an illustration of the determination not to be ruled by Christ, but to be our own king, and hold possession of ourselves to do as we please.

II. *The Punishment of the Husbandmen.*—In the parable they were not only to be punished by taking their trust from them, but they were to be miserably destroyed. Those to whom it was addressed, had themselves to give the answer, and, that some felt the force of it can be seen from what Luke says, ch. 20: 16, God forbid. The Lord of the vineyard will come again; what kind of husbandmen will he find us? God has done all that love could do to have us bring the fruits he desires, if we fail, there is nothing left but destruction. In rejecting Christ we reject all.

III. *The Corner Stone.*—Referring them to Ps. 118: 22—23, Jesus shows them that he, as the rejected stone, shall become the head or corner-stone of the Church of God. The kingdom of God, or the vineyard of the parable, shall be taken from the Jews, because they rejected this stone, the Son, and given to the Christian church, which is built on this foundation. Those who are offended at Christ shall be broken—here is a chance of recovery; while those who shall set themselves in self-conscious opposition against the Lord, shall be ground to powder—entirely destroyed. Having seen the spiritual application of this parable, let us act more wisely than the Jews, who, when they had heard it, went immediately out, unconsciously to fulfil it.

Lesson 13. March 25th.

REVIEW.

TOPIC:—Opposition to the Kingdom Overcome.

GOLDEN TEXT:—Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereon.—Matt. 21: 43.

Our last review topic was the unfolding of the principles of the new kingdom; in this we see how the kingdom was opposed and how this opposition was overcome, and still is.

Les. 1.—Here we find the kingdom of God opposed by Herod and his household. But we also see the power, that, though seemingly baffled here will in the end prevail—suffering for righteousness sake.

Les. 2.—We here find poverty, need, and disease, rising in opposition to the kingdom. This was however speedily overcome by the power of Christ to supply all the needs of men.

Les. 3.—Here the natural forces, with trouble, fear and little faith arose against the kingdom. These were soon dispelled by the King showing his power over nature and the elements.

Les. 4.—In this lesson we see the evil one in a human being arising to oppose Christ's kingdom. But evil spirits must likewise yield to the power of the king.

Les. 5.—In this lesson we have an illustration of the power that Christ wields through men: 1. By faith. 2. By confession. 3. By following him. 4. By self-denial. He himself applies the power, by suffering and dying.

Les. 6.—Here we have a foregleam of the triumph of the kingdom of Christ.

Les. 7.—Here we have opposed to the kingdom of God,—pride, offences, and lost condition. We see Christ overcoming this opposition, by being humble, by seeking and finding the lost.

Les. 8.—In this lesson we see the means by which the king gains the triumph. 1. By forgiving his debtors and, 2. Teaching his followers to forgive as he has forgiven them.

Les. 9. The kingdom is here opposed by self-righteousness, pride, and worldliness.

Les. 10.—Here we have false ideas of greatness, and strife for honor in the church opposing the welfare of the same. But we also see the means for overcoming this opposition,—humility, suffering and service.

Les. 11.—The king now rides in triumph, followed by great multitudes who do him homage. In triumph he takes possession of his house, exemplifying his power to eradicate all evil that opposes his kingdom. This was also a foregleam of his final triumph.

Les. 12.—In this lesson we have illustrated the rejection of the Son of God,—the King, by God's own people, thus opposing the kingdom to the end. But though rejected he is become the head of the kingdom, and will bring retribution upon all opposers; giving them the confident assertion of our golden text, "The kingdom of God shall be taken from you."

MISSION LESSON.

The committee has selected for a mission lesson for to-day, Ps. 2: 1—12. This psalm studied in connection with the review lesson following the same line of thought, makes an excellent mission lesson. The degraded state of the heathen, the kings of the earth, its rulers; are in opposition to Christ and his kingdom. But he is by God designed to be a king to rule and govern all his people. He has also called the heathen. Let us not oppose his kingdom but assist Christ to build it up, and overcome all opposition, by spreading the tidings of salvation to all nations.

YEAR BOOK.—We acknowledge the receipt of the Mennonite Year Book, for 1888, edited and published by Rev. H. G. Mannhart, Danzig, Europe. The work is not only becoming more interesting but more useful every year. It gives very extensive statistics of the church and congregations in Germany, Switzerland, France, Netherland, Russia and America. Reports of Foreign and Home Mission work, special features of many congregations, and descriptions of the schools and educational institutions, homes and hospitals of the church on both continents are included in the work. It is a valuable work, and can be ordered direct from Bro. Mannhart, or through the undersigned. Price, 40 cents. Money to accompany the order.—N. B. GRUBB, 2136 Franklin Street, Philadelphia, Pa.

FOR HOME MISSION.

Schwenksville Church, - -	$12.50
J. Heimer, - - - - - -	1.00
Bartlet's Church, - - - -	3.10
From friends in Bechtelsville, -	6.00
Jos. H. Moyer, - - - -	2.00
Hereford Church, - - - -	20.25
Upper Milford Church, - -	7.20
Ira Schantz, - - - - -	1.00
Rev. C. v. d. Smissen, - -	1.00

CORRECTION :—Boyertown Church contributed $9.60 instead of $7.60, as was reported in February issue.

"Let us not be weary in well doing."

J. B. BAER.

MARRIAGES.

SHELLY—ROSENBERGER.—On February 9, 1888, by Allen M. Fretz, Jacob L. Shelly, of Fountainville, Bucks Co., Pa., to Miss Lizzie B. Rosenberger, of Dublin, Bucks Co., Pa.

In purest love these souls unite,
That they with Christian care;
May make domestic burdens light,
By taking mutual share.

And when that solemn hour shall come,
And life's short space be o'er,
May they in triumph reach that home;
Whence they shall part no more.

DEATHS.

MARKLEY.—In Philadelphia, on February 7, 1888, of general debility, after three days sickness, Henry Markley, aged 73 years. Funeral services by N. B. Grubb, in First Mennonite Church, in the presence of a very large concourse of people. Interment at Pennsburg, where services were conducted by C. Z. Weiser.

FRETZ.—In Philadelphia, on January 13, 1888, of marasmus, Bertha, infant daughter of Abraham J., and Susanna Fretz, aged 2 months and five days. Funeral services on the evening of Jan. 14, by N. B. Grubb. Interment the following day in Frick's burial grounds, near Hatfield, Pa.

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THE MENNONITE.

VOL. III. PHILADELPHIA, PA., APRIL, 1888. NO. 7.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

THE GLORIFIED CHRIST.

BY MISS SALLIE MORRISON.

"*On His head were many crowns.*"—Rev. 19: 12.

Glorified is Jesus now;
Many crowns are on His brow;
Seated on His Father's throne,
High above the heaven's dome,
Universal power is His;
King of kings for aye He is!

Once, a crown of thorns He wore,
Shame and ignominy bore;
Scorned by potentates of earth,
None esteemed His royal worth;
Man of sorrows, born to woe,
Weary was His life below.

Friends forsook and foes withstood,
Though He rendered naught but good;
Fault nor blame no eye could see,
Yet He died on Calvary,
Died by changeless, high decree,
Victim of man's cruelty!

Past is all that sorrow now;
Many crowns are on His brow;
Sovereign Lord of quick and dead,
Of His Church the living Head,
Vesture dipped in blood hath He
Won in grandest victory.

See! Adoring angels bow,
True from earth's first dawn till now;
Souls redeemed, a countless throng,
Praise Him, too, in raptured song;
Sweet, harmonious is their strain,
Praises to the Lamb once slain!

Of His love and power they tell,
Radiant theme, they love it well!
For their sins He bled and died,
That they might be glorified;
Starry crowns, like Him, they wear,
In that upper land so fair.

Room there is in Heaven's home,
Room for others still to come,
Heathen lands shall tribute bring,
Diadems to crown their King,
Many crowns while ages swell,
Shall adorn Immanuel!

Ah, let *us* think! Can *we* not aid
To place *new* crowns on Jesus' head?
Yes, matchless love that never faints,
This honor is to *all* His *saints!*
On earth in heaven, they all agree,
To crown Him King eternally.
Tell me, my soul, have *I* a share,
In that glad Coronation fair?
O brother mine, give answer true,
Is *any* crown placed there by *you?*

Philadelphia, Pa.

OH, FOR A UNIVERSAL REVIVAL.

The burning desire of God's people on every hand, in these times is, "Oh Lord, revive thy work!" The following, from the pen of Spurgeon, voices the sentiment of the church, and is a desire in which every spiritual soul must join with great longing. He says:

"Oh for a great and general revival of true religion! Not a burst of mere excitement, but a real awakening, a work of the Eternal Spirit. This would be a glorious reply to scepticism, and would act like a strong wind clearing the air, and driving away the miasma which lurk in the stagnant atmosphere. Let us pray for such a visitation of the Holy Ghost with our whole souls. It is not only desirable, it is essential; we must either be revived by the Lord himself, or the churches will descend until error and ungodliness swallow them up. This calamity shall not happen, but only divine grace can avert it.

"At the same time, we can not expect a gracious revival till we are clear of complicity with the deadening influences which are all around us. A man of God writes us: 'You can not well overstate the spiritual death and dearth which prevails in the provinces. Where the 'minister is successful' no Unitarian would be offended with the preaching, and where 'not successful,' we see a miserably superficial handling of the Word, without power. Of course there are valuable exceptions. What can be expected as to spirituality in the church when the deacons are better acquainted with 'Hamlet,' and Irving's actings than with the Word of God? And what about the next age, when the children are treated to pantomimes, and a taste is created for these things?' This brother's lamentation is of a piece with hosts of others which load our table. They come from men who are second to none in spiritual weight. Either these brethren are dreaming, or they are located in specially bad places; or else there is grievous cause for humiliation. We will not go deep into this question, it is too painful.

The extent to which sheer frivolity and utterly insane amusement have been carried on in some places of worship would almost exceed belief. . . . . Those who through Divine Grace have not defiled their garments must not content themselves with censuring others, but must arouse themselves to seek a fuller baptism of the Spirit of God. Perhaps those evils are permitted that they may act as a sieve upon the heap gathered on the Lord's threshing-floor. Possibly they are allowed that our apathetic churches may be aroused. We know already of several cases in which true ministers have gone over the foundation truths again with their people, and have preached the saving Word with clearer emphasis. In other cases churches have been summoned to special prayer about this matter. This is a good beginning; let it be carried out on the widest scale. As one man let us cry mightily unto the Lord our God, that 'He would arise and plead His own cause.' Now, if ever before, let those who are loyal to Jesus and His Word be up and doing. A boundless blessing is awaiting for the asking. We believe in prayer. Let us pray like Elijahs." G.

For the Mennonite.

REVIVAL SERVICES. HOW ARE THEY TO BE CONDUCTED?

BY J. B. BAER.

"O Lord, revive thy work."—Hab. 3: 2.

We are still in the midst of a season when the thoughts of God's people are more especially turned toward revival work. The results of this work will depend greatly upon the condition of the church, and upon the methods employed. It is a great mistake, and we deeply deplore it, that too many Christians have only a spasmodic winter-revival religion. And too many have never taken a decided stand on the Lord's side. A cold, indifferent, worldly-minded church and pastor need never to expect a great revival. They may succeed in bringing about an artificial wildfire. A deep and lasting work of the grace of God is based on other conditions than that. Hear, what His word says: "If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chron. 7. And again: "Create in me a clean heart, O God, and renew a right spirit within me, cast me not away from thy presence, and take not thy Holy Spirit from me. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."—Ps. 51. There is seed-time, and harvest as well, in the kingdom of God, already in this life. In our northern territories the winters are long and severe. In these long seasons when frost and snow have bound up the earth, the busy and prudent farmer is engaged in selecting his seed, repairing his machinery, setting his implements in order, and getting all in readiness. As soon as the warm spring days have drawn the frost out of the ground, the wise husbandman is getting his soil ready for seeding. His intensely active work is only confined to a few weeks or months. The greater part of the year is spent in preparation for the harvest and for the garnering of his grain. It is so with God's husbandry it needs similar forethought and careful preparation. There are but few churches ready for special services, when they are appointed, and the results are accordingly. Just as hastily and poorly prepared soil yields but a scanty harvest. To achieve good results in any work, we must necessarily with great painstaking and forethought make conscientious preparation,—and all the more so in service for the Master. Revivals, in the true sense, "are never gotten up, they must come down." As a work of the Holy Spirit, they must come from the throne of God.

I contend therefore, that in the first place, for a successful and lasting spiritual work there is considerable and earnest preparation needed. Judgment must begin at the house of God, and there, I think, at the head of the flock. The minister dare not expect anything from his people, that he has not experienced himself. He should not talk about revival to his people unless he be revived himself. The way he would have his people go, he must have gone before. Let the minister, therefore, first of all, bemoan his own coldness and the deadness of his church in the closet. Let him deplore his own shortcomings in humble confession to God, pleading His forgiving grace. Let his own soul be quickened into newness of life. And thus, with his heart filled with more love to Christ. With renewed consecration, let him go for the sorrowing over the sad condition of his indifferent members; let him yearn for their salvation. The minister's duty among his people must be more than that of the "visiting gentleman." The pastoral visitation should be much more frequent, but less formal. Let there be less social entertainment and more direct spiritual work. Then let the preaching be more direct. The sermon should be conceived, prepared and delivered with a definite purpose, and that purpose should be to bring men into immediate subjection to Christ. No doubt, in many cases, much is lost on account of the timidity and half-heartedness of the preacher. We hear too many apologies and excuses from the pulpit. You have all heard preaching as if the one that did it hardly believed himself what he said. We must have more preaching, with the expectation of of immediate results. We must more earnestly press the claims of Christian men. I claim that too much of our preaching is too much like our church-work in general; it is too much "defensive," and not enough "aggressive." "It is," said one, "the just object and the normal result of all right preaching to produce revivals."

Having faithfully done your personal duty, and your heart burdened with anxiety for the highest good of your people, hold conference with the officers of your church and lay your heart open to them. But never meet on such occasions without invoking God's blessing upon the object in view. Press the imperative need of more faithful service on your and their part. Give kindly advice, in which way they can greatly assist you and help to win souls for Christ. Then, by all means, do not fail to lay the desire of your heart before your prayer-meeting. Let it be an object of prayer there. If, peradventure, you should not have such a meeting in your church, or some service similar to it, then I beseech you, for the highest interest of your church, for the sake of your own spiritual growth, resolve, that by the help of God you will dare to start and support such a service. Generally it is there where you will find your most faithful helpers, the ones laboring and praying for you and the prosperity of Zion. I heard Dr. John Hall say before his large congregation of over two thousand members, "Who," said he, "are the true supporters and helpers of this church? The ones, gathered statedly and regularly in such large numbers in this place on the Sabbath day only? Or the ones giving large and liberal pecuniary assistance? I must say, the pillars and the support of this church are the fifty to a hundred that gather in our weekly devotional meetings for conference and prayer." This is the conviction of one who is by no means sanguine or enthusiastic about such matters. And, I must say, what is true of that church holds good, with but very few exceptions of every church.

Arrange also, if possible, a meeting during the day for the "Mothers in Israel." Get them interested in the work, to pray for the outpouring of God's Spirit. Get them to assist in visiting and to invite the disinterested ones. Call on your Sunday-school officers and teachers, urge them to labor and to pray faithfully for the salvation of their scholars. Having thus canvassed your entire church, request the congregation to remain for a few moments after the regular Sabbath service. Lay before them, as a body, the desire of your heart. Give them some of the facts you have gained during your recent experience in your pastoral duties. Having duly considered and planned with your church-officers, for more agressive work, lay that before your people for prayerful consideration, and ask them to express their opinion at your next weekly meeting. If the people respond in a call for special services, then strengthen the efforts of all your church work. It is, of course, more normal, if the interest of the people call for special services than if special services have to be appointed in order to create that interest.

I am fully aware that different places and circumstances call for different methods. Yet I have a few suggestions, which I think should be in place in all of our churches: Emphasize much prayer in the closet, at the family altar, participation in public prayer, and an interest of all your people in all the services. At these special services call some minister, whom you know to be in sympathy with the work of your church to assist you. If there has been much "searching of hearts" among the members, then direct the preaching more especially to the impenitent. Let there be much visiting, such as Paul did, "from house to house." Acquaint yourself with the condition and special neeed of those who attend your meetings. Let there be good congregational singing, urge all to take part. Suitable books and tracts are often very helpful, too. After the services, give opportunity to inquire further concerning the "truth" and the "way of life. In giving counsel in these after-meetings, be brief, to the point, avoid controversy, do all in a kindly and prayerful attitude. I am convinced that a great deal of our time and work is lost for want of these opportunities. Often the Spirit brings home the truth and convicts, but for lack of proper care and help the impression vanishes away. The conversation with inquirers should be followed with prayer. If possible, secure participation in prayer by the inquirer, however short that audible prayer may be. If the inquirers have accepted Christ as their Savior, then instruct them further and enlist them for Christ's service. Bear in mind that young plants need proper and frequent care.

And what shall I say in conclusion? I hope you will all object, as I do, to superficial spasmodic movements, and set your face like a flint against fanaticism and wild-fire. But it is not so much that for which I am pleading. We want to be more fully consecrated to God—to labor and to pray more faithfully for the lost, with utter dependence on Divine guidance and help. I wish, and I pray to God, that our churches might be in a a revived state all the year round. And that is really the kind of revival-work in which I have the most faith. But as I said before, there are seasons for sowing and times of ingathering. And may we be wise to discern, and to redeem the

time. I say once more, that above all else, most of our churches need to the greater part a thorough awakening. There must be a revival in the church before there can be an ingathering of souls from the world. God cannot and will not work through a cold, unconsecrated and worldly-minded church. "It is a severe task," said a preacher of late, "for any minister to reach the impenitent over the heads and through the hearts of cold, nominal members; and in case sinners are convicted and converted it is still more difficult to bring them into the kingdom of God, and to nourish them alongside careless church members." And I say again, in order to accomplish any effective work, telling for God and lasting for eternity, the church must be revived.

Peter's preaching on the day of Pentecost would have had little effect on the outlying multitudes, but for the waiting of ten days in conference and prayer in that "upper room" in Jerusalem. Our main object must therefore, foremost of all, be so directed, as to obtain a deeper spiritual interest in the church. The burden of our desire must be to see our churches with ready hands, willing hearts, with a renewed consecrated life in the Master's service. Friends, it was "Jerusalem" and not the "World" that broke our Savior's heart. It was of some among his own most dearly beloved, that Paul had to say in deepest grief: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." It is the barren, prayerless and unfruitful life of the cold, indifferent and worldly-minded in the churches, many of whom live in open defiance to God, wring that out the anguish of my heart, to cry out to God: Have mercy on us! Cast us not away from Thy presence! O revive us again!

Quakertown, Pa.

THE RIGHTEOUS.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."—Psalm 92: 12.

The palm tree is common in warm climates, and was abundant in Palestine. The finest grew about Jericho. Hence Jericho was called the city of palm trees. This tree has a long, straight body, a spreading top, and an appearance of very great beauty. It produces an agreeable fruit, a pleasant shade, and a kind of honey, but little inferior to that of bees; from it also was drawn a pleasant wine, much used in the East. According to modern accounts, a single tree in Barbary and Egypt bears from fifteen to twenty large clusters of dates. The Arabs speak of two hundred and sixty uses to which the different parts of the palm tree are applied. The leaves, branches, fibres and sap are all very valuable. So also the righteous man flourisheth like the palm tree.

The Christian or righteous man flourisheth best where there is a warm, charitable love prevailing, a living faith and an unchangeable hope entertained. Therefore the whole armor of faith must be put on and practiced. As the palm tree, having a straight body and a spreading top of great beauty, is bent to the ground in violent storms, but rises up again in the same form and beauty, so the Christian bows down in storms of persecution and affliction, right under the cross, but bears up and rises again to his former grandeur and beauty, "as a city that is set on a hill, cannot be hid," also bearing fruit unto everlasting life. As the palm tree is useful in so many ways, so also the Christian all over the world, as far as his prayers and his examples can reach. He is the salt of the earth. God grant that many may turn from darkness and sin to the marvelous light of the Gospel, through the merits of Jesus and his glorious word, and thus to flourish with the righteous as the palm tree, and grow as a cedar upon a Lebanon, unto a perfect manhood in Christ Jesus and inherit the mansions prepared in heaven, for all those that have made their robes white in the blood of the Lamb.

May the righteous flourish so,
As the palm trees ever grow;
Labor for true holiness,
Never more God's will transgress.
The highway to holiness
Is to know, and do God's will,
All his teachings to fulfil,
Walk the path to Zion's hill.

S. GODSHALK.

CHILDREN OF THE LIGHT.

BY S. G.

Children of the Gospel light,
Let us keep our armor bright,
May we watch and pray aright;
This must be our chief delight.

May our light so shine at large,
So that we fulfil our charge,
That numbers to Jesus flee
Made from sin and folly free.

Come ye children of the light
Faithful labor, with all might,
For the bright church militant.
Jesus will his blessing grant.

Fill our lamps with love divine,
Brighter than the sun to shine.
In the church triumphant there
And the crown of honor wear.

With those that made white their robes,
With the children of the light
Ever shine with angels there
With Jesus to be an heir.

CHRIST'S WARNING TO PETER.

A reader of the MENNONITE would like to know through these columns what the Lord meant in Luke 22: 31—32.

From general instruction given to all of the Apostles, the Lord proceeds to address more especially Peter. Forewarned is forearmed. He who knows what is in man, knew the frailty of Peter better than did Peter himself. Peter had joined in the wicked strife, about pre-eminence. His rashness had betrayed itself at the washing of feet. Soon followed the agony of our Lord and Peter's denial. On every turn at this period of Peter's life we meet his over-self-reliance. But "Let him that thinketh he standeth, take heed lest he fall." However, the Lord will not let any of His followers fall without proper warning. Here in v. 31 is a warning to Peter. But it is more than that. All the disciples were in imminent dange. As Peter had often been the mouth-piece of the rest, so is he here made the ear of all. For "you" in v. 31 is plural. Therefore "What I say unto you, I say unto all, watch." Peace once enjoyed, is no pledge of future safety. Peter's love for his Master is here not alienated, but his faith is weakened. A great deal of that which should have been Divine in him was crushed and humanized by his too great "self." So the gold had to be purified from its dross; the wheat had to be sifted, the chaff among it was to be fanned and given to the wind.

But the Lord will not let any of His to be tempted above what they are able to bear. So here too in v. 32 came the encouragement to Peter. "I have prayed for thee, that thy faith fail not." Indeed, that was the only prop that Peter had in his sore trial. That intercessory prayer of John 17 had already been offered, and Peter was soon brought to realize the truth of these words, "For without Me ye can do nothing."

But for the restored wanderer comes also a charge, "When thou art converted strengthen thy brethren." After his weak faith had been strengthened he was to do all that lay in his power to strengthen the weak faith of others. He who had obtained mercy, was to encourage others that there was mercy in store for them. Now, how did Peter take the warning, how did he accept the encouragement, and how faithful was he to the charge committed to his keeping? Yet, some who have become cold and indifferent will point at Peter and would use his denial as a cloak to hide their worldliness. Oh, that all of our backsliders within our fold would come back as Peter did, repenting and weeping bitterly over their sad and erring ways. Then look at Peter as he writes so encouragingly in all his epistles; receive the words he uttered at Pentecost and be strengthened.

J. B. B.

DIVINE INFLUENCE.

Do you ask, what is Divine influence? It is a spiritual power from God, our Heavenly Father, whose operation is unseen but is an actual experience or feeling of God's unlimited mercy and blessing which he bestows on his children,—that is, on all his human beings here on earth.

What is meant by mercy and blessing? By it we understand his forgiveness and grace, because he is willing to forgive all our sins committed in the body, on condition that we believe on his only begotten son, Jesus Christ.

How are we to believe on Him as our Saviour? Simply to give credit or consent to what Scripture says; or make a public confession of faith when being confirmed a member of some certain church; or say, I believe in Jesus Christ as the only Redeemer and Saviour and go out into the world and live quite contrary? No, this it is not. It requires a trust, a living faith in Christ, and a settled opinion that he is the source, and only source, from which all good and perfect gifts come.

How is that faith to prove that the man is a Christian? By cursing, swearing, stealing, drinking, lying, or to live in enmity with our neighbor? No. These are sure signs of not being a Christian. The Bible teaches us to hate all these vices. Thou shalt not steal. Thou shalt not take the name of the Lord in vain. Look not thou upon the wine when it giveth its color in the cup, when it moveth itself aright, Thou shalt not bear false witness against thy neighbor. Love thy neighbor as thyself. These are fruits of Spiritual influence, through the Holy Ghost, which beareth witness to our spirit that we are the children of God. If once Christians, what is our duty to others? To help them to search the Scriptures and take them (the Scriptures) as our guard and guide through life. When finally our journey on earth is ended, we shall be gathered into that Heavenly kingdom, where shall be joy and glory with the angels, singing praises of spiritual songs to God Almighty, for evermore.

D. O.

USE OF BEREAVEMENT.—"See," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are now finished." God only takes our earthly props that we may rest more firmly upon Him.

Fear small temptations rather than great ones. These come only now and then—those every day.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

TIRED.

I am tired. Heart and feet,
Turn from busy mart and street;
I am tired: rest is sweet.

I am tired. I have played
In the sunshine and the shade;
I have seen the flowers fade.

I am tired. I have had
What has made my spirit glad,
What has made my spirit sad.

I am tired. Loss and gain,
Golden sheaves and scattered grain,
Day has not been spent in vain.

I am tired. Eventide—
Bids me lay my cares aside
Bids me in my hopes abide.

I am tired. God is near,
Let me sleep without a fear,—
Let me die without a tear.

I am tired. I would rest,
As the bird within its nest,
I am tired. Home is best.

A REMARKABLE INCIDENT.

"Cover my defenceless head
With the shadow of thy wing."

A party of northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac, one evening in the summer of 1881. A gentleman, who has since gained a National reputation as an evangelist of song, had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian heart—"Jesus, lover of my soul."

The singer gave the first two verses with much feeling and a peculiar emphasis on the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for several seconds after the music notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered, courteously; "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my figthing on the other side, and think, indeed am quite sure, I was very near you one bright night eighteen years ago this very month. It was about such a night as this. If I am not mistaken, you were on guard duty. We of the south had sharp business on hand, you was one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadow hid me. As you paced back and forth you were humming the tune you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander because I was a sure shot. Then out upon the night rang:

'Cover my defenceless head
With the shadow of thy wing.'

Your prayer was answered. I couldn't fire after that, and there was no attack made upon your camp that night. I felt sure when I heard you sing this evening, that you were the man whose life I was spared from taking."

The singer grasped the hand of the southerner and said with much emotion: "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrow, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My Heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul,' has been a favorite hymn; now it will be inexpressibly dear."

The incident related in the above sketch is a true one, and was related to the writer by a lady who was one of the party on the steamer.—*London Freeman.*

IF I ONLY HAD CAPITAL.

If I only had capital," a young man said as he puffed a cigar, "I would do something."

"If I had capital," said another, as he walked away from a dram-shop, "I would go into business."

Young man with a cigar, you are smoking your capital. You from the dram-shop are drinking yours, and destroying your body at the same time. Time is money. Don't wait for a fortune to begin with. Our men of power and influence did not start with fortunes. You, too, can make your mark if you will. But you must stop squandering your money and spending your time in idleness.

FOR THE CHILDREN.

I'M NOT TOO YOUNG.

I'm not too young for God to see;
He knows my name and nature too!
And all day long He looks at me,
And sees my actions through and through.

He listens to the words I say;
He knows the thoughts I have within
And, whether I'm at work or play,
He's sure to see me if I sin.

If some one great and good is near,
It makes us careful what we do;
And how much more ought we to fear,
The Lord who sees us through and through!

Thus when inclined to do amiss,
However pleasant it may be,
I'll always try to think of this—
I'm not too young for God to see.

LOST OPPORTUNITIES.

A gentle, gracious old lady of seventy lately told the following incident to her grand-children. We give, as near as possible, her own words:

"I drove out one day, when I was a young girl, to the park. Some trifle had occurred to irritate me; a disappointment, probably, about a dress or hat. I left the carriage, and bidding the coachman drive on, sat down on a bench near the river. Some children were playing under the trees, their nurses looking on. I remember that their noise annoyed me, and that I tried to control my own ill-humor. But, I thought, why should I not be ill-humored if I chose? I was alone; it could harm nobody.

"A man stood near me, leaning against a tree. He attracted my attention, because his clothes were of fine quality, though worn and ragged. There was something about his air and manner, too, which betokened gentle breeding. He turned and saw me looking at him, and, apparently following a sudden impulse, came up and asked me for work. I was not frightened, for his manner was perfectly respectful, but I was angry at being annoyed by a stranger.

"'What work could I have for you?' I said.

"'That is true.' He bowed and turned away. I sat by the river for awhile, and then went to meet the carriage, which was returning.

"The man again stopped me. 'You are young,' he said. 'You ought to have more mercy than the world. I am a very wretched man. If you would use your influence, could you not get me work?'

"His voice was so hoarse I thought he had been drinking. I hurried on, without speaking. The coachman threatened him with his whip, seeing that I was annoyed. I went home, but the man's pale face haunted me all that night.

"The next morning my father read from the paper, 'the body of a man was found last night in the river above the dam. It proved to be a Virginian, named Hall who had been struggling with poverty and ill-health in the city for months. He had been starving the day before, and had applied for work to every man he met.' His last appeal was to me. A kind word from me would have saved him. It was a terrible lesson. Fifty years have passed since then, but even now I wake at night with that man's face before me."

The consequences of our careless neglect of the poor are not often brought home to us in such a way. Yet we may be certain that every time we turn away from a needy brother, we leave him to evil influences which we might have changed into good ones. Every beggar, every creature hurt or hungry in body or soul that comes in our path, is an opportunity given to us by God to make ourselves like the Master in his compassion and kindness. "Inasmuch," the Saviour tells us, "as ye did it not to one of the least of these, ye did it not to me."
—*Youth's Companion.*

HONOR TO PARENTS.—A little boy, about nine years of age, entered one of our city coal yards with a large bucket, with which he went up to the superintendent, and, asking to have it filled with coal, handed the money to pay for it. "What are you going to do with the coal, my little man?" asked the manager. "I am going to carry it home to mother, sir," was the ready answer. "But it is too heavy for you," said the man; "you had better run home for somebody to come and help you." "I have nobody at home but my mother, sir; and I am sure I had rather carry it than my mother should, if it was twice as heavy," answered the noble boy. "Then make two trips, and take half at a time," still urged the considerate clerk. "No, sir, I had rather not," was the reply, "for then I shall be late at school, and I promised mother that I would get back with her coal before the school-bell rings, and so I will," said the earnest, thoughtful child, as he hurried of with his load. Happier no doubt he was in thus doing his duty, than he could possibly have been in the game of marbles, which he had given up to help his widowed mother. As I passed out after him, I thought, what a priceless treasure is such a son as that. However poor his mother may be in other respects, she is rich in having such a little son; and I am sure God will bless him in thus honoring his mother.

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PHILADELPHIA, APRIL, 1888.

OLD MENNONITE GENERAL CONFERENCE.

In a recent number of *The Herald of Truth* the idea of holding a General Conference is suggested. The editor of the *Herald* imagines that such a conference would be a grand thing from which much good might ensue and by which the church would be greatly benefited. He desires that the different district conferences take this subject under consideration at their spring sessions, in order that the views of the ministers and bishops may be obtained. We fully concur with brother Funk in what he writes and sincerely hope that his suggestions on the subject may not be in vain. There is an abundance of material and power contained in our Mennonite church, which, for want of proper organization, is lying dormant and which by a better organized and more united effort might accomplish a great deal of good. And although we have a General Mennonite Conference, and we, on our part, can not see any good reasons why not all Mennonite churches and Mennonite ministers in our land should join in with this body and at once form *one General Mennonite Conference;* yea, although we much desire that this should come to pass, as we are fully convinced that thereby our power for doing good and building up the Lord's kingdom would be greatly enhanced, we at the same time hail with pleasure the proposal made by the editor of the *Herald*, being aware of the fact, that still the greater portion of Mennonite congregations and Mennonite ministers, for reasons undoubtedly best known to themselves, are yet standing aloof from this our General Conference. And, repeating what we have said above, although we would much rather see *all* Mennonites united in *one* General Conference, we sincerely wish, that if this can not as yet be brought about, that those who do not feel inclined to join in with us might form an organization among themselves and thereby be better prepared to carry on the work of our Master. The proposal made by the *Herald* is no doubt a move in the right direction and may, by the grace of God, be a step towards ultimately uniting all Mennonite churches in our land. S.

STANDING STILL IN ZION.—There is no standing still in Zion, and I think there is a great deal of truth in it. We are either going forward or falling back. I have seen a man rowing up a stream where there was a strong current. If he stopped rowing, or even slackened his speed, see what happened! He drifted slowly but surely down the stream. So it is in the Christian life. There is no standing still. Let a Christian who has been striving after God cease to strive or slacken his effort, and soon, like the man in the strong current, he is drifting down to untold dangers.

A time Christ must have to go and come, and therefore must be waited. We give the sea hours to ebb and flow and the moon days to decrease and grow full and the winter sun and the summer sun months to get away and return; and whether we will or no, God and nature take their time and ask us no leave. . . . And though you were in hell and he in heaven, he is worthy to be waited on; the first warm smile of a new return is sufficient to recompence all sorrow in his absence.—*Rutheford.*

Nothing will make us so charitable or tender of the faults of others as a thorough knowledge of our own.

CHURCH NEWS.

DEDICATION OF THE STEVENSVILLE CHURCH.

NOTES BY THE WAY.

Desiring to be in attendance at the dedication of the new church erected, by the brethren at Stevensville, Ontario, we left our home on Friday, Feb. 17, arriving at Bro. Jacob Krehbiel's near Clarence Centre, N. Y., the next day. In the evening we had the pleasure of meeting in public worship, and addressing from God's word, the dear brethren and friends at Clarence Centre. The next day, Sunday, we had services in the morning and evening at the same place, also on Monday and Tuesday evenings. The meetings were well attended, and a general interest manifested. On Monday we visited Bro. Jacob Hahn. Sister Hahn was on a bed of sickness and very feeble. Though weak physically, she appeared strong spiritually, and spoke of the blessed assurance of a happier life upon which she soon expected to enter. After a few words of comfort and encouragement we bade her adieu never more to meet her in this vale of tears; she fell asleep in Jesus during the following night.

On Wednesday, accompanied by Bro. Krehbiel we visited the brethren at Niagara Falls, addressing them from God's word in the afternoon in their usual place of worship. In the evening we had the pleasure of addressing a fair audience in Shawnee upon the theme, "The Grace of God Bringeth Salvation to All Men." Returning to Clarence Centre on Thursday, we had a meeting at the house of Theodore Krehbiel.

On Friday, the remains of sister Hahn were laid to rest in the burial ground at Lapp's meeting house, where services were conducted by Bro. Gilbert Bearsse in English and the writer in German. She left a husband and five children to mourn her early departure. May the Lord comfort and bless them. It is indeed a sad occurrence for the family, but then how comforting the words:—"For to me to live is Christ, and to die is gain." On Saturday we again had occasion to attend and assist in a funeral service. This time it was a young girl, daughter of Bro. Peter Rhodes of the River Brethren church. After the funeral services, we, in company with brother and sister Krehbiel, went to Stevensville, Ont., where the new church was to be dedicated the next day.

Though the weather was very cold and disagreeable on Sunday morning, we were greeted by a good audience in the new church. The services were opened by Bro. Krehbiel, after which the writer spoke to an attentive audience from Gen. 28: 16—22. The house was then in prayer consecrated to God and his service for ever. In the evening the house was packed with people; the subject for consideration was *Self-consecration*, I Chron. 29: last part of verse 5. Collections were taken during these services for the payment of the debt still existing on the church, amounting to over one hundred dollars. The new church though not yet painted has a fine appearance. It is a frame structure 28 by 40 feet.

We had services in the church, every evening during the week with the exception of Saturday evening, when we addressed a large audience at the house of Bro. Joseph Johnston. On Sunday morning, March 4th, we had services in the church, and in the afternoon in the Black Creek meeting house. In the evening another large audience greeted us in the new church, for the last service during our stay here. On this occasion we spoke on the subject of *missions*. On Monday morning, accompanied by Bro. Peter Eberly and wife we left Stevensville and went to see that world-renowned curiosity,—the Falls of Niagara, when in their greatest splendor. From here we wended our way to the brethren and friends at the Twenty, Lincoln Co., Ont. ALLEN M. FRETZ.

Campden, Ont., March.

CATECHETICAL CLASSES.—In each of our West Swamp, Philadelphia and Hereford congregations are a number of young people under catechetical instruction preparatory to being baptized and received as members into the church militant. Baptism will be administered both at West Swamp and Philadelphia on Good Friday. The former in the morning and the latter in the evening.

Brother John B. Baer, our Home Missionary, has left our parts and gone West. He is at present visiting the churches in Ohio, from where he expects to go to Indiana and northern Illinois. He expects to be away from home for several months.

FOR HOME MISSION.

Through Rev. A. B. Shelly from	
East Swamp Congregation	$ 4.46.
Upper Milford Congregation	11.15.
Springfield Congregation	13.52.
West Swamp Congregation	47.51.
Received also from	
Souderton Mission	1.30.
Quakertown Mission	3.55.
Ellen Beidler	.50.
Lewis Beidler	.50.

J. B. BAER.

MARRIAGES.

CASSEL—FISHER.—On February 25, 1888, by N. B. Grubb, Benjamin J. Cassel, of Philadelphia, formerly of Worcester, Pa., to Miss Hannah E. Fisher, of Doylestown, Pa.

ORTMAN—HECKMAN.—On Feb. 23, 1888, at the home of the bride's father, Peter Heckman, near Tylersport, by W. S. Gootschall, John Ortman, of Norristown, to Miss Mary Heckman, all of Montgomery county, Pa.

DEATHS.

HAHN.—Near Clarence Centre, Erie Co., N. Y., on Feb. 28, 1888: Anna, wife of Pre. Jacob Hahn, aged 53 yrs. 6 mos. and 9 days. Funeral services on March 2, by Gilbert Bearsse and Allen M. Fretz, Text, Phil. 1: 21.

YERK.—On March 1st, 1888, in Rockhill, Bucks Co., Pa., Robert Milton, son of Frank F. and Mary M. Yerk, aged 9 months and 8 days. Interment at Ridge Valley church. Funeral services conducted by A. B. Shelly.

BERTOLET.—In Philadelphia, Pa., on February 21, 1888, of consumption, Mary Barnt, wife of Samuel G. Bertolet, aged 42 years, 5 months. Funeral services on the evening of the 24th, at the home of her bereaved husband, by Rev. Williams. Interment the following day at Bertolet's meeting house, where funeral services were conducted by N. B. Grubb.

MISSION DEPARTMENT.

THE WORK OF GRACE IN A DISTINGUISHED HINDOO FAMILY.

In a town of India there dwelt a distinguished man. His brother had become a Christian, and through him he became acquainted with a missionary, who was laboring among these intelligent yet unbelieving Hindoos. The missionary invited the man to his place for a social talk. At first the man was very much reserved and timid; by and by he was led into conversation and he asked the missionary concerning the profoundest truths of Christianity. Touched by the grace of God, he declared his willingness to change his former religion, if he could only get his wife to do so too. In a short time this hindrance was also removed. One evening the man came to the missionary, and told him his wife had spent eight days in the home of her parents; that her friends had done all they could to make her promise that she would never become a Christian. They had abused her so badly that upon her return she said: Dear husband, if you have a desire to become a Christian, let us rather go to-day than to-morrow, for if this religion which I had to experience at home is the religion of our people, then I will have no more to do with it. The man requested the missionary to baptize him and his wife the next day; for if it was neglected then, it might not be possible hereafter.

It is, of course, not customary at present for missionaries to baptize so soon, as we want, if possible, only such baptized that will afterward, in their life be an ornament and honor to the name of Christ, standing, as we do, in the gift of discerning spirits far behind the Apostles. But in this special case did the missionary risk in faith to follow the example of the Apostle Paul, who baptized the Philippian jailer and his house in that memorable night, Acts 16: 33. The following morning he baptized this late unbelieving Hindoo and his wife. According to a custom among most refined Hindoos, the missionary could seldom have the opportunity to speak with the woman, only her husband having that privilege. The missionary now visited them frequently, but the woman was very reserved and shy toward him for three years. With her husband she conversed quite sociably concerning the children, but never a word of spiritual things. The heart in affliction reveals the glory of the Lord. One day her only son, aged 14; a lovely and gifted boy, who had already been to a high school, came into the house, and said:—Mother when I die you must lay the verse from the prophet Isaiah on my breast:—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee." Isa. 43: 2. The woman was very much affrightened and said:—"What do you say, you do not want to die?" The boy said: "No mother, I only said so." In two months the father calls for the missionary. His son is sick with fever. The father meets the missionary with tears rolling down his cheeks and says: "I have been a Christian now for three years and have not yet experienced any tribulation, and yet the Apostle Paul says that through much tribulation we must enter into the kingdom of God." The missionary tried to comfort him. "If the Lord sees fit," he said; "to send tribulation, he will have his appointed time to do it." The man again commenced to weep and said. "Should the Lord take away one of my children could I bear it?" The missionary tried to comfort him also in this, with the words. "If the Lord sends suffering, he will also give strength for it." But alas what happens. One day the boy again comes to the father and says he has fever. The father does not want to believe it, and tells the boy to rest awhile on the sofa. The next morning the missionary is called: the boy is dying. The minister is very much concerned in thinking what effect the death of the boy might have. The parents were not yet used to such affliction. The whole city may say: "Here we can see! if he had not become a Christian, he would not have had this luck! This is a punishment from the Gods. The missionary was very much afraid for the woman, from her lips he had never yet heard a spiritual word. He remembered how the heathen in times of mourning become comfortless. What lamentations they make; how the people cut their hair, pound themselves with bricks and the like. He was afraid the Christian belief might here, in the face of the heathen be put to shame; but he prayed to the Lord: "If thou dost not help I am lost." The ways of the Lord are wonderful, but he directs wisely. At two o'clock in the afternoon the boy died in the arms of the missionary, and what was he allowed to witness. As soon as the boy had expired, the mother cried out. "Behold the glory of God, he has taken away my boy." From that time on the woman was a changed being. She commenced to preach to her heathen acquaintances that they should be converted to the Lord Jesus. She lost her bashfulness, and asked a young man standing at the deathbed of her boy, to become converted that day yet. All her ornaments, worth $6000, she sold and took the money to give to the poor. She appeared each Sabbath in the house of worship in a very plain dress, and was from that time an ornament to the church in that place. Dear Reader,—

The grace of God can do wonders upon people, whom we may consider too great sinners to be reached; here in America as well in India. Think what you can do to help such people, and strive to walk the way in which you can yourselves witness the glory of God.

THAT GLORIOUS WORK FOR WHICH CHRIST DIED.

TESTIMONY OF REV. DR. MOFFATT.

Oh! how much there is to be done in this wide, wide world and what a regret it is that there are so many spending their strength and their talents for naught. I remember what my feelings were when a young man, and I remember too when I was wavering between one object and another, and I look back with trembling and think that had I chosen what I was sometimes inclined to do I would never have been a missionary. Providentially—I thank God for it and will thank Him long as I live—I had a pious mother, I had a *mother with a missionary spirit*, and it was the stories that I heard from her lips when a little boy at her knees that afterward revived in my mind and turned my attention to be a missionary to the perishing heathen. Think what life is if not carried in the service of God. What is life, my dear friends? I have been engaged these fifty-seven years as a missionary. I have been exposed to dangers, I may say to deaths. I have had narrow escapes, escapes I had like Job's, sometimes with the skin of my teeth, but it was a glorious work, it was doing the work of God; it was doing the will of God, and had I perished beneath it I should have lost nothing, and gained everything. Is there anything, my dear friends, beneath the sun, of such importance compared with that mission for which the Lord of glory descended into this world? Oh, when we think of the boundless majesty of that God who reigns supreme; that glorious being who weighs the mountains in scales and the hills in a balance, when we think that he looks down on this world and has given to each his work to do; when we think of Him who could annihilate the world in a moment, condescending to look to you and to me to help Him to carry on that glorious work for which Christ died on the cross, oh, my friends, let us remember the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave," whither we are all hastening. A short time and we shall be no more. *This* is the time when we can work. *This* is the time when we can help ourselves and help others and glorify God. This time is passing fast away. Oh, do it—whatever requires to be done for your own salvation and for the salvation of your fellowmen, do it—do it *now*. I have labored in Africa for fifty-three or fifty-four years, and oh, I would willingly go back. I have toiled there at work by day and by night, under a vertical sun; I have there been exposed to hunger and thirst; I have often had to put on what I call the fasting girdle, but I never complained, I have never felt a murmur. I knew that the work in which I was engaged was the work to which God in His merciful providence had appointed me, and I knew that if I labored and did not faint I should surely reap.

MOTHERS' MEETINGS.

Mrs. E. P. Goodwin hands us the following in reference to the Mother's Association of the First Congretional Church of Chicago, which we believe will be helpful to thousands of our readers:

OUR CREED.

1. We believe in God as the hearer and answerer of prayer.—I John v., 14, 15. Heb. xi., 6.

2. We believe in His everlasting Covenant to be a God to us and to our children after us in their generations.—Gen. xvii., 7. Gal. iii., 29.

3. We believe the fulfillment of this gracious covenant to be secured by prayer and effort.—Deut. vi., 6, 7. Pph vi., 4.

4. We believe God blesses united prayer and united effort.—Matt. xviii., 19. Neh. iv., 17; vi., 15, 16.

OUR COVENANT.

We purpose—

1. To meet on the first week of each month to claim by united prayer the gracious promise of God for our children.

2. To seek daily at home, by prayer and the study or reading of the Scriptures, such fitness for the training of our children as God alone can give.

3. To encourage and assist our children each month to commit to memory some portion of the Scriptures and some sacred hymn, as a help to them both now and in after years.

4. To recommend that each Sunday evening, directly after tea, or at some other hour, if more convenient, a household prayer meeting be held in which the parents and children in turn shall audibly take part.—*Record of Christian Work.*

A tract of land in Gage County, Nebraska, has been bequeathed to the Boards of Home and Foreign Missions of the United Presbyterian Church. The land will bring, it is expected, about $9,000 to the Church when sold.

THE SABBATH SCHOOL.

JUST ONE.

Just one man breaking the soil with his pick-ax. As he struck, he followed a rope that had been stretched up the street. Apparently his blows were very insignificant, only scoring the earth. As we looked though along the little grooves he had been cutting, we saw far in his rear a force of workmen who were busily digging down into the earth. The one man was the very important pioneer of a force who were excavating for the new waterworks.

Just one! He lives in a new western settlement. He is a lone man for Jesus Christ. He begins some little service of prayer and praise. It seems a very feeble work, but along the line of his efforts, some later day, the Church of God will raise its walls.

Just one! In a neglected neighborhood a woman gathers a few boys or girls into a Sunday-school class. It is the mission church that will be evolved from this modest work like a beautiful flower opening out of an inconspicuous bud.

Just one! This time it is a young man, a clerk in a store where his associates are ungodly, and he asserts his Christian principles in a quiet, steadfast way. He is marking every man though with some impression for good, and it will have its useful and honored place in the history of some spiritual life.

Just one! A teacher in a Sunday-school class may look upon her work only as a scratch on the surface soon to be effaced. She is tracing the outlines though of some noble structure of Christian character. To-day's pioneer is as valuable as to-morrow's banker. The lone man with the pick-ax is as deserving as his brethren who follow him with telling blows on the hard soil.—*S. S. Journal.*

A CHILD'S WORK.

A little girl was anxious to be of service to some one. She asked her teacher what she could do.

"You could bring your father to Sunday-school."

The father was a drunkard and very profane. He had never been to Sunday-school. At first the girl's efforts were unsuccessful. She could not even get him to the door of the little log house where the school was kept. She quietly and kindly persevered. At last the father joined the school.

"What is the result?" asked Mr. Moody, as he told the story of the incident to illustrate that the weakest might do good service. "The father has planted 1,180 Sabbath-schools."

ONE-TENTH OF VITAL ENERGY.

SELECTED BY ANNA FRETZ.

If, as it has been defined, temperance means "a moderate use of things helpful and a total abstinence from things hurtful," then our temperance work in the Sunday-school will not be done till we have had some things to say about the tobacco habit. It is true that in the Bible the word "tobacco" is not found. Indeed, the poisonous herb itself was not found by civilized man till 1,500 years after the last Bible text was written. Should we have another apocalypse or supplementary revelation, no doubt there would be important legislation on tobacco. Now we can only learn by inference, and apply the principles laid down in Scripture. It is a filthy habit, and this Word of God may apply: "Lay apart all filthiness." "Let us cleanse ourselves from all filthiness." The text, "He that is filthy, let him be filthy still," is not in point except for the world to come, and may suggest the future dwelling-place of him who persists in tobacco using through this life. "It is an offensive habit." As soon would I delight in the odors of a tan-vat as in the breath of a veteran tobacco user, and as soon would I breathe the smoke of burning back-yard rubbish as to take tobacco smoke from the interior of some old stager. If to breathe pure air is not an inalienable right of earthly citizenship, what is? This writer would like to know. What an effrontery that any *genus homo* should take this right away, and how amazing that any one who lays claim to being a gentleman, not to say a Christian, should so presume by puffing his offensive smoke to pollute the air in public places—places which other men must frequent. If we must be consumers of tobacco smoke, give us the privilege to choose our brand and have first use of the "fragrant." We prefer not to take it second hand. It is offensive. And God's Word may apply in this: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." And let it be remembered that Christ said: "Woe to that man by whom offense cometh." But filthy and offensive are not all that can be said against it. Prof. Palmer, of Michigan University medical faculty, tells his class of students every year that no young man acquires the tobacco habit but at the expense of one-tenth of his vital energy. Hence, tobacco using is personally injurious. It injures the body and the mind. It reduces their efficiency. Hence, tobacco-using is an evil, admitted so by its devotees themselves, and in this may the Word of God apply; "Beloved, follow not that which is evil, but that which is good." "Abhor that which is evil; cleave to that which is good." "Abstain from all appearance of evil."—*Michigan Christian Advocate.*

INTERNATIONAL S. SCHOOL LESSONS.
1888, Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. April 1st.

THE MARRIAGE FEAST.—Matt. 22: 1—14.

GOLDEN TEXT:—Blessed are they who are called unto the marriage supper of the Lamb. —Rev. 19: 9.

Jesus was still in the temple instructing the people who flocked to him; and, following the parable of the Son Rejected, (Lesson March 18,) he spoke the parable we have for to-day's lesson. We will consider:

I. *The Wedding Feast.*—The kingdom of heaven, the Gospel age, is here likened to a wedding feast made by a king for his son. The king is God the Father. He directed the world's salvation; he governs and directs all the affairs of the kingdom. The son, is Jesus Christ. The marriage, his accepting human nature to redeem man, and man's accepting spiritual life and union with him. The feast, is the economy of the Gospel during which men are invited to partake of the blessings of this redemption and spiritual union with Christ. It is the marriage supper of the Golden Text. The bride—the church as an ideal whole, each individual believer is a true guest.

II. *The Invited Guests.* According to the parable, servants were sent out to call the bidden guests, when the supper was prepared. These bidden or invited guests were the Jews. They had been bidden to this feast through the various rites, ceremonies, and sacrifices of the law, and the instructions, invitations, and warnings of the prophets. As the feast was now ready they were again called to partake of it. The servants who were sent to call the guests, were John the Baptist, and the seventy whom Jesus sent two by two. The other servants,—the apostles, who though they were to preach the Gospel to the whole world, were to begin at Jerusalem (Luke 24: 47) with the first offers of mercy. But as we study this parable as relating to the Jews, let us bear in mind that it has also a special relation to us. The same call is still going out. Those who had from their childhood the advantage of Christian instruction, by pious parents, who attended church and Sunday-schools and have been instructed in the Word of God, have long been invited, and are again and again called to the Gospel feast. Now is the accepted time. Some have long rejected the call. They may have grown old in sin. They are however still invited.

Come sinners to the Gospel feast,
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind,

III. *The Invitation Rejected.* As a people the Jews did not receive Christ upon the preaching of John and the seventy. They were unconcerned at the preaching of the apostles, and followed their secular pursuits, v. 3—5. Others even raised a violent opposition against the apostles. In verse 7 we see the punishment executed by the king upon these rejectors of the invitation; this has reference to the destruction of Jerusalem by the Romans, about 41 years after. The bidden guests were not worthy. Why? Because they did not accept the call. Notice, God in his forbearance and justice calls repeatedly, but when his calls are persistently rejected, He will execute judgment. What is our position?

IV. *Other Guest's Called.* "Go ye therefore into the highways," etc. This verse points out the rejection of the Jews and the calling of the Gentiles. The business of all Christians is still to go out and invite others in to the feast of the Gospel. There is no condition of coming to Christ but just to come. Souls are to be invited into the visible church of Christ. This is the floor where the wheat and chaff are often mixed. The field where the wheat and tares grow together. The net which gathers of all kinds both good and bad. The fold in which are found both sheep and goats. The wedding was furnished with guests. God's plan and Christ's work shall not be in vain. This is an assurance of the success of the Gospel.

V. *A Guest Rejected.* But Jesus goes a step further. He leaves his hearers and us to look into the future; the time when the king shall come in to see the guests—the day of judgment. We saw that all men were invited to come as they are, but here we see that they are not to remain as they are. Here is a guest who has partaken of the feast, yet in a hypocritical way. The cloak of sin, shame and self-righeousness must be laid off, and the robe of the righteousness of Christ received. Read Zeph. 1: 7, 8. To be without a wedding garment implied that the man thought his usual attire good enough for the king's wedding; he thus represents those who profess to follow Christ, but who think themselves good enough as they are, and do not seek from him that new birth without which no man can see the kingdom of heaven. "He was speechless;" the sinner has no excuse in the day of judgment. How great must be the punishment to be cast from the glorious face of God into outer darkness. "Many are called, but few are chosen," v. 14. Study carefully the expressions of the parable and you will not be mistaken in these words. The word chosen implies that there is a divine side in the transaction of our salvation and assures us that God's plans and purposes will not fail, no matter what man may do, but none are divinely chosen but such as choose to accept the gracious invitation. As we choose or refuse our doom is fixed.

Lesson 2. April 8th.

CHRIST'S LAST WARNING.—Matt. 23: 27—39.

GOLDEN TEXT:—Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51: 10.

This lesson contains very solemn declarations against the Jews and their city; and it is well for us while studying the lesson to keep in the beautiful prayer of our Golden Text. It is the last day of Christ's public ministry, and he spake these words as the last warning to the people to whom he had come as a Messiah, but who were about to fill up the measure of their fathers who had killed the prophets; in taking his life.

I. *Woes.* In the preceding verses of this chap. we find six woes pronounced against the Scribes and Pharisees: in the lesson we have two more. In all these woes they are addressed as hypocrites; assumers of a false appearance of virtue and religion. In v. 27 they are likened unto whited sepulchers. The Jews had an annual custom, shortly before the passover to clean and rewhiten the sepulchers. In these whitened sepulchers Christ finds a picture of spiritual death, in the guise of spiritual bloom. Such were the Scribes and Pharisees. Outwardly they were righteous—whitened, but the heart was evil—full of dead men's bones. Let us examine our hearts and remember the prayer of our golden text. In v. 29 we hear a woe against them as murderers of prophets. There was nothing wrong in them building and adorning the tombs of the prophets their fathers had killed if they did it with the right feeling. But what is their feeling? They had just been plotting against Jesus, and he now uncovers the thoughts of their hearts; they were hypocrites. They would not only kill the servants, but also the Son. Calvin says of the corrupt church in his day. "Let them, then, adorn the images of the saints as they please, with incense, candles, flowers, and every kind of pomp. If Peter were now alive, they would tear him in pieces; Paul they would bury with stones; and if Christ himself were yet in the world, they would burn him with a slow fire."

II. *Warnings.* The Scribes and Pharisees admitted that they were the children of the murderers of the prophets; and their acts showed that they were about to fill up the measure by taking Christ's life. And beside this the prophets, wise men and scribes that he would send in the future, will share at their hands the same fate, as the prophets of old did from their fathers. And as they were filling up the measure, they would also partake of the punishment for all the blood shed for righteousness' sake, from Able to Zacharias. What position do we hold in this matter? Unless the right spirit is renewed within us, (G. T.) unless we are born into a spiritual life the doom of the Jews will be ours.

III. *A Lamentation over Jerusalem.*—After the stern language of denunciation, Jesus breaks out in a grand and melting apostrophe to the once holy city, but which had now become so utterly corrupt and unwilling to be under divine protection that in his sorrow, he announced his purpose to leave their house, and it should be desolate. This was the last opportunity to have the Divine presence in the temple; he was now about to leave them, and they should remain in this desolate situation until they should recognize Jesus as the Christ. Were not the present hardness and final perdition of these ungodly men the cause of their own free will? Could Jesus, as the Supreme God, have fixed their reprobation from all eternity by any necessitating decree and yet weep over the unavoidable consequences of his own sovereign determination? Oh no! So then if we feel the condemnation hanging over us as the Jews did, let us come with the prayer of our Golden Text to him who says: "I will give," etc. Read Ezek. 11: 19—21.

Lesson 3. April 15th.

CHRISTIAN WATCHFULNESS.—Matt. 24: 42—51.

GOLDEN TEXT:—And what I say unto you I say unto all, watch.—Mark 13: 37.

After the discourse of our last lesson, Jesus taught a lesson from the widow's two mites, Mark 12; 41—44. He then with his disciples left the temple, never to enter it again. Looking back upon the grand buildings he predicted their complete destruction, v. 1, 2. They then wended their way to Bethany; resting on the mount of Olives he gave his disciples many counsels in view of the destruction of Jerusalem, the end of the age, and the coming of the Son of man. Our lesson is a part of this conversation.

I. *Watching.* We are often and repeatedly enjoined to watch. 1. What is it to watch? To watch is to be awake, and waiting for something that may come at any moment. To watch is also to work; unless we work we shall not keep spiritually awake and lively, and unless awake we cannot work. The last thing that would please a master would be to see the servants neglecting the work and standing, eagerly looking for his return. Watchfulness is not careless security but a state of readiness. 2. Against what shall we watch? Therefor. In reading over the preceding verses of this chapter, we see that Jesus had foretold wars, persecutions, great calamities and iniquities, false prophets, the love of saints even growing cold, etc., as preceding his second coming and the new kingdom. So we are to watch against sin from within and without; against cold-heartedness and negligence in the service of God. 3. For what are we to watch? "For the coming of the Lord," it may be his coming with the death message to us, or in his glory with the summons to judgment. 4. Why are we to watch? For the hour, or day (Rev. Ver.) is unknown to us.

II. *Watching Illustrated by One Watching against Robbers.* A man expecting a thief, and not knowing the time of his coming is sure to watch and prepare himself to protect his goods; so Jesus wants us, who are expecting his coming to be in a continual state of watchfulness, that he may find us ready. Readiness is an important preparation for all great events. Little things can be better attended to, the present better enjoyed. For death it involves special preparations; setting house in order, especially house of the soul. It is to be sought by every one, even the best.

III. *Illustrated by an Unfaithful Servant.* Jesus now holds up a picture of the careless and evil servant. Here notice the character of a bad minister and teacher: 1. He has little or no faith in the speedy coming of Christ, either to punish for wickedness, or pardon those who believe. He may not openly profess it, but may say it in his heart. 2. He governs with an absolute dominion, oppressing his fellow-seruants and doing violence to the followers of Christ. 3. He leads an evil life—eats and drinks with the drunkards. Under the rule of such a steward the household generally is to some extent given over to wickedness. It is a dissolute hospitality that makes all drunkards from without welcome. Doubts of the speedy coming of his Lord, does not hinder it; he will come also to the evil servant. Here are the punishments answering to the three characteristics of this bad minister. 1. An unexpected coming, and the weight of God's judgments falling upon him without a moments warning to avert it. 2. A separation from the communion of saints, and from all the gifts which he has abused. 3. He shall have tears and eternal pains in company with all hypocrites, as he is one of them. What Christ said to his disciples he says to us all; watch.

Lesson 4. April 22nd.

THE TEN VIRGINS.—Matt. 25: 1—13.

GOLDEN TEXT.—And they that were ready, went in with him to the marriage; and the door was shut.—Matt. 25: 10.

In the parable of this lesson we have another form of impressing and enforcing the same truths as the last lesson contained. It is one of the most beautiful and touching of the parables of Christ.

I. *The Gospel Wedding Feast.*—The blessings of the Gospel are likened to a wedding feast, rich, abundant, varied, social strengthening now and hereafter. Then. At the time of Christ's second coming, the condition of the Church will be as the ten virgins in the parable. The ten virgins represent the whole body of professing followers of Christ, true and untrue. The term virgin denotes the purity of the Christian doctrine and character. The lamps represent the outward profession of Christianity. The oil, the inward spiritual life, or the faith which works by love, the true grace and salvation of God. The vessels, the hearts in which the oil is to be contained. The going forth, the setting out in a life of Christian profession.

II. *The Virgins.*—In the outset we see no difference in these ten virgins. They all had burning lamps, they had vessels, they all set out to meet the bridegroom. But we are told that five were wise and five were foolish. The whole Church at the time of Christ's coming, as at all times will be divided into these two classes—nominal foolish, and wise or real Christians. The foolish virgins are those who have had some feelings of attachment to the Lord Jesus, but they are not constant. They were ruled by emotion rather than by real soul-sickness and conviction. Their religion was a thing of the surface. The seed had only fallen upon rocky ground. Their hearts have not that life-giving element-love for Jesus. The wise virgins are those who are Christians from conviction and principle, whose hearts have been renewed and filled with the love of Jesus. They all slumbered and slept. This very happily illustrates the peaceful confidence of the truly prepared, and the false security and stupidity of the mere nominal and unprepared Christian. If the Cnristian has grace—oil in his heart he is ready though asleep; if not he is not ready though awake.

III. *The Midnight Cry.* Behold the bridegroom cometh go ye out to meet him. This cry comes to all and often at the least expected time. It comes when the world is resting in the sleep of carelessness. The cry was heard and heeded by the virgins. Their lamps were quickly trimmed: they also needed oil, for now had come the time to have them burning. But behold, the vessels of the foolish were empty. The long hours of waiting had exhausted all the oil that the lamps could hold, and now they had none to replenish them. All the outward polishing and trimming could not give the needed light. They applied to their fellows for oil. This is only another illustration of their foolishness, —lack of wisdom in spiritual matters. Spiritual graces cannot be borrowed nor lent away; but can only be had from God and Jesus Christ, who alone can give a new heart and the true preparation for heaven.

IV. *The Result.* The foolish went to buy, but they were too late; the bridegroom came, and those that were ready went in with him and the doors were shut. Shut against all that were without; against all that were unprepared though professors. A few girls arriving too late and therefor excluded from a marriage feast is not in itself a great event; but there are no words in human language that teach a more piercing lesson than these applied to an exclusion from the marriage feast of the Lamb. When too late the foolish had the earnest desire to be in; but they had to hear, "I knew you not." Watch therefore; says Jesus. What kind of watchers are we? Let us see that our lamps are trimmed and burning, and oil in the vessels, for the midnight cry comes soon.

Lesson 5. April 29th.

THE TALENTS.—Matt. 25: 14—30.

GOLDEN TEXT:—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10.

This parable is closely connected in time and teaching with that in our last lesson. The virgins were represented as waiting for the Lord; we have here the servants working for him.

I. *The Master Who Distributes the Talents.* This is Jesus himself. He was now about to leave his disciples and go to heaven, the far country, as his servants could not visibly

communicate with him. The servants denote the Apostles, and all Christ's professing followers, as well as all men living under the blessings of a published Gospel. He delivered to them his goods—talents to improve. A talent is an amount of money; and represents here the different blessings we have through the Gospel; as the Gospel itself, the truths Christ preached, education, skill, religious advantages, christian experiences, wealth, time, influence of the Holy Ghost, &c. The Master distributes these talents diversely, giving to some five, to some two, to some one. No one can complain that he has been overlooked. The greater the gifts received the greater the work and responsibilities. The Master distributes the talents with wisdom;—according to their several ability, i. e. the power they have to improve the gifts.

II. *The Servants who Invested their Talents.* It is our duty to be working servants. The straightway of v. 15 belongs to v. 16; and shows the urgency and promptitute of the servant who had received five talents. It teaches us that the demands of the kingdom are very pressing; that we should work with our gifts promptly. We notice too that his work was not in vain for he gained other five talents. So likewise the one who had two talents he also doubled his gifts. His gain was as great as that of the first. From this we learn that Christ only expects us to work faithfully with what we have and that we have not to give an account of what we have not received. "After a long time the Lord cometh." Time enough for the faithful to double their capital. Every individual has time enough to save his soul, and glority his Savior. The time was long but the faithful did not relax. They were ready to give an account when their master called for them. They were also recompensed for their faithfulness. They received, (1) praise,—well done. (2) Gracious promises,—ye have been faithful, etc. (3) Glory—enter into the joy of your Lord.

III. *The Servant who Buried his Talent.* Notice 1. The ingratitude of this servant. His master gave a free gift to improve to his own present and eternal advantages. This mercy he slights. 2. His idleness; he would not exert himself but hid his talent. 3. His injustice; he takes his master's money and does not improve it though living on the time he allows him. 4. The absurdity of his reasoning,—"Lord I know," etc. This depicts the conduct of all those who shut up their gifts from the active service of Christ, without actually prostituting them to unworthy uses.

IV. *The Punishment.* He is punished not for the evil he has done but for his unprofitableness in doing good. 1. He is reproached, —wicked, in his heart; slothful, in his work. 2. He is stripped of what he had. 3. He is separated from the others. This is the punishment for unprofitableness. It begins already in this life; is gradual that men may repent; but at the judgment day the talent will be taken away, and the eternal separation from God and the glory of his power will take effect. In the punishment of the slothful the faithful are remembered. The unused talent was given to the one who had most. He that is faithful in what he has, has the promise of having more entrusted to him. As servants let us use those, or that one talent committed to us to the glory of God, and our own, and other's salvation, that we may be accounted faithful. If the servant, against whom no flagrant iniquity is charged must be punished with such a sore punishment; of what sorer punishment must he be judged worthy, who lives in open defiance of the laws of morality and christianity.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

For the Mennonite.

THE ORIGIN OF OUR DENOMINATION.

BY C. H. A. VAN DER SMISSEN.

According to the wish of the General Conference, though unwillingly, I take the pen to write some sketches on the history of our denomination.

I do it unwillingly, not because our history has not enough that is interesting and worth knowing, for the study of the same has been very interesting and a great blessing to me, and is it yet; but because the task seems to me so important, that I do not feel myself able to do it justice, especially as I have only a small library at hand and often feel the lack of having access to a larger one like the brethren in Germany and Holland. Yet I will begin my work in the name of Him from whom all blessing flows. May His blessing accompany the work, and may many be inspired by it to love God more and desire more the coming of His Kingdom in us, among us and around us.

As motto for my essays, which generally will form each a separate whole and yet all have a connection with one another, I take the passage of Scripture which we find in Hebrews 13: 7: "Whose faith follow, considering the end of their conversation."

Where do we find the origin of our denomination—of the Old Evangelical Baptists or Mennonites?

Our enemies like to place our origin in the fanatical and rebellious leaders of the 16th century, the Zwickau prophets, of whom Nicholas Storch was the chief leader and in Thomas Munzer, the leader of the rebellious peasants, but above all in the rebellious anabaptists of Munster in whom they find the zenith of anabaptism, begun in Sanonia and about 1525 in Zurich.

Professor DeHoop Sheffer, at present the most eminent historian of our denomination, wrote as late as 1891 about the origin of our denomination in Herzog's Encyclopædia: "It is possible, that these opinions have a connection with the views of sects of the middle ages, especially with those of the Waldenses, but the evidence is missing.

Since 1881 a number of historical works on the history of our denomination have made their appearance, the most important of which are: Dr. Josef Beck's "Historical Books of the Anabaptists in Austro-Hungary; Mrs. Bron's "History of the Mennonites;" and especially the works of Dr. L. Keller (librarian of the Royal Library in Munster), "The Reformation" and "The Waldenses." The latter has undertaken to prove the direct connection between the old congregations of the Waldenses and the congregations of the Old Evangelical Baptists at the time of the Reformation. By doing so, he, though himself not a Mennonite, maintains the assertion of the former Mennonite historians, T. van Bracht and K. van Huyzen, and of most of the later historians of our denomination. In 1789 the Hessian chief-chaplain, Dr. J. A. Stark tried to show this connection. He says at the close of his argument: "What we have given here is sufficient to convince everybody that the sectarians who now made their appearance and who on account of their opinions about baptism were called anabaptists, have not at all been a new party, but descended from the former sects of the Waldenses, Petrobrusians, Henricians, Spirituals, Tisserands, Albigenses and others of different names.

While van Bracht lays stress especially on the inward connection, which is undeniable, Dr. Keller tries to prove also the outward connection.

The space in this paper is too limited to allow us to go into the particulars of these evidences of a connection. May it suffice to submit a few evidences for the inward, and a few for the outward connection.

First, then, as to the inward connection. With the Waldenses, as well as with the Old Evangelical Baptists, only believers could become members of the congregation, and this congregation of saints (in the sense of the New Testament, Ephes. 4: 12) was purified by the church discipline of unworthy members.

Most of the Waldenses, as also originally the Moravians, received their members by baptism on confession of faith. Waldenses and the Baptist-minded did not believe in purgatory, prohibited the oath, and in both denominations there was a party prohibiting warfare, and not permitting a member to be a magistrate. Both denominations elected their ministers out of

the congregation, from among mechanics though in both eminent, learned men served as ministers. The difference between the Waldenses and Old Evangelical Baptists seems to us to lie chiefly in the fact that the Waldenses in spite of all the persecutions, maintained the connection with the Roman Church (excepting however the Moravians, who severed their connection with the Roman Church in 1467 and introduced the baptism on confession of faith as a general rule), while the so-called anabaptists at the time of the Reformation renounced Rome and every State church.

To show that not only the Mennonites but also their enemies knew of the connection between the Waldenses and them we bring the following testimonies.

The lawyers in the imperial court writing the mandate of April 23, 1529 call the anabaptists an old sect. They say: "We find daily in spite of the above common law, and the mandate which we have sent, that the old sect of anabaptism a sect condemned and prohibited these many hundred years, keeps increasing and breaking forth more and more.

A Jesuit, Jac. Gretser, called "Hammer of the Heretics," about the year 1600 edited the report of the inquisitor Reinarus of 1260 and makes the following remark: Here we see the real image of the heretics of our time, especially of the anabaptists.

The description, given by the inquisitor, of the Waldenses of this time, with exception of the sentence, "They do not carry on commerce," corresponds to the description of the anabaptists. The inquisitor says: "They are quiet and modest in their conduct, they display no luxury in their exterior, using neither costly nor worthless apparel. They do not carry on commerce, abstain from lies, swearing and cheating, but are satisfied like mechanics with what they earn by manual labor. They do not strive for riches, but are satisfied with the necessaries. They are also chaste, especially the Leonists (Waldenses). They are temperate in eating and drinking. They do not go into the taverns, neither to the dancing, or other vain pleasures. They desist from anger; continually they are busy, learning and teaching and therefore, pray too little. They can be known by their simple and modest way of speaking; they are careful not to use idle or frivolous words, not to slander, or to speak a lie or an oath."

Theobald, 1623, says: "I herewith confess that our German historians in this, have recorded very little or almost nothing, perhaps because in that study one does not earn anything but enmity. But the Gauls testify that many hundred years ago there were anabaptistic people as for instance after the death of John Huss, in Bohemia, the Adamites, Picards, etc., who acted like good anabaptists and as the fanatics in Germany after the restoration of the Gospel have sufficiently practised. By which their origin is given without much circumlocution.

As far as the outward connection between Waldenses and Old Evangelical Baptists is concerned, the assertion of the same does not rest on the book of Jac. Mehrning, "The History of Holy Baptism," as De Hoop Scheffer says, for the anabaptists in Austria know of a connection since the time of the Apostles. They say in their history, page 10: "So the Kingdom of Christ has travelled since the time of the Apostles from one nation to another till the present time, till in these last days by the grace of God it has reached even us unworthy Germans." And page 11: "After the above mentioned people had nearly all declined, and only those called Picards or Waldenses had a little light of truth left . . . . the Lord commenced by and by to revive the bright light and splendor of divine truth, and had them unpretentiously bring the light out of darkness. This was at the time of Emperor Carl V. The long oppressed church began again to raise her head."

Several of the most important men among the Old Evangelical Baptists were Waldenses: Ludwig Haetzer, Hat s Hut and Andreas on the Crutch. Dr. Keller shows also the connection between the Brethren which were from 1521 to 1524 assembled in Basle, and the Brethren in the south of France, as also friends from England and from the Netherlands. He points out how the same nicknam s were used for the Baptist-minded, which were used before for the Waldenses, showing that the people saw in them the same sect.

T. van Brecht, van Huyzen and Dr. Keller call attention to the fact that in the regions where formerly the Waldenses had been, later the so-called anabaptists were numerous. Dr. Keller says that the anabaptists in Austria were called "New Picards, New Waldenses."

A further argument for the connection between the Waldenses and the Old Evangelical Baptists, Dr. Keller finds in the preference of the latter for the old German translation of the Bible. They called the Lutheran and Zwinglian translations "falsified New Testaments," called themselves "Evangelicals," the Lutherans and Zwinglians "New Evangelicals," thereby plainly expressing that they thought themselves of older origin than the others.

We may take it, therefore, as proved, that there is not only an inward but also an outward connection between the Waldenses and the denomination later called Mennonites, and that we may consider the congregations of the Old Evangelical Baptists as a revival and restoration of the old Waldenses and congregations of the Brethren.

In the next few papers we will consider the Waldenses.

FAITH-HEALING,
OR
THE PRAYER OF FAITH AND ITS EFFECTS.

Through an article by J. S. Taylor on Faith-healing in the March issue, I am necessitated to write a few words on this subject. I do not lay any claim to the M. D. or the D. D. and may therefore be unable to reason out this subject systematically enough for those who believe everything that their reason cannot comprehend to be superstition. Bro. Taylor quotes from the comment I made on the S. S. lesson for January 22nd, in Jan. number and takes issue with the same. When I wrote, "through faith and prayer the same miracles can be performed in our day," did I say anything more than the words of my blessed Master, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, etc.," in my own words? Neither do I commit myself and say, *are performed* but *can be*. And I do not hesitate to say that miracles *are* still performed by the power of the Holy Ghost. Then, I quoted a few passages from Scripture, bearing on faith and prayer, and commented on them. This comment seems to have given Bro. T. some very serious thoughts.

Shortly before penning that paragraph I read an article on faith-healing in which no discrimination was made as to the real value of faith and prayer, but all claimed effects of the same in restoring health to the body denounced as superstition, and that accounts for my writing without making any particular discrimination. I believe in prayer, for I have experienced its effects, and therefore write this article on the subject. after prayerful deliberation. Let it be understood that I have no connection with, and what I write is not in the name of any faith-healers or faith-healing establishments. My belief in Christ's power to answer the prayer of faith, according to his will,—and all true prayers of faith are offered according to his will,—and to heal, is based, on the Divine Word, the testimony of such as have been healed, and a personal experience.

I have no doubt that evil is also committed under the garb of *Faith-healing*. The matter may be carried to extremes. But that being so, is no reason for calling it without discrimination, superstition. In every good work Satan tries to play his part. His business seems to be, to ruin God's work. This he carries on, either by openly opposing, by secretly undermining or by carrying it to extremes. Since I do not base my religion on my limited reason, I would not attempt to demonstrate every proposition in God's word, and will therefore not attempt to make the demonstration asked for by Bro. Taylor, but would simply say; have faith in God's promises. Accepting however the standpoint of reason, I respectfully ask, that those, who, in the face of Sacred Scriptures, have set up their reason as the criterion, to prove the negative of God's promises.

To those who would have every scriptural declaration demonstrated before they can accept it, I think Paul has a proper answer: "For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified unto Jews a stumbling block, and unto Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Bro. Taylor asks for a demonstration. Though I do not feel it incumbent on me to make a demonstration, I will herewith submit a few incidents that have come to my notice: The Bible has a number of these wrought by Christ and his Apostles, which it will be unnecessary for me here to enumerate, I wish merely to refer to one fact connected with these miracles; and that is the spirit of opposition on the one side, and the spirit of extremes on the other side. To the restored blind man, it was said: "This man (Christ) is a sinner." In another instance the power of casting out evil spirits was ascribed to Christ, through Belzebub, the prince of devils. The Simon of Acts 8 had been a sorcerer, but when he came to the belief in Christ he was struck with wonder at the miracles of the Apostles, and desired to purchase the power with money. He was an extremist. Later we have this power of prayer for healing effected by Martin Luther; under the direction of Dorothea Trudel, Rev. Boardman, Dr. Cullis, etc., etc. From the numerous examples of healing that have come to my notice I will name a few. Luther was called to the death-bed of his dearly beloved friend and fellow-laborer Melanchthon, and burst into tears with an exclamation of agony. This roused Melanchthon, who said: "O Luther, is this you? Why don't you let me depart in peace?" "Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply; and then Luther spent more than an hour on his knees, pleading for his recovery, until he felt that the prayer would be granted. Then he turned to Melanchthon again, whom he took by the hand, and who said: "Dear Luther, why don't you let me depart in peace?" and received as an answer: "No, no, Philip, we cannot spare you yet from the field of labor." Luther then had some soup brought, which Melanchthan took, he began to revive, and lived to labor for many years. When Luther went home, he told his wife with triumphant joy: "God gave me my brother Melanchthon back, in direct answer to prayer." And if anyone believes in prayer at all, would he doubt it?

A loathsome disease healed.—The following occurred in the summer of 1886. Frederick P. Norcombe, 17 Clarence street, London, makes this statement: "I was a great sufferer from what Sir Henry Thompson and other medical men called *lupus*. I have been to many hospitals, and seen many diseases, but I never saw one worse than mine. It was worse than cancer. I used to cover the wounds over with thin rags, and then this with ointment, and thus imitate the color and appearance of the skin so that I could pass through the streets unnoticed. But this used to take me about on hour every day. Things went on thus for about fourteen years. Two years ago, a friend very often asked me to go to a meeting at Deptford, but I did not care for it; I did not believe in Christianity; did not believe in the Savior. However, at last I went two or three times, and, while there, I was convinced that Jesus was really the Savior of the world. Then I took to praying, and one night, about eleven o'clock, after I had been at a meeting, I asked the Lord to look upon me, so afflicted, despised, and looked upon, as it were with contempt, and to heal my affliction, as no doctor could do it. About three o'clock in the morning the thought came to me, forcibly as if it were Christ's answer to my prayer, 'Thy faith has made thee whole;' and when I put my hands about the diseased parts, they were all healed." President William M. Brooks of Tabor College, Iowa, gives an instance of a young lady's recovery from insanity through the prayer of a minister's wife in 1873. The Rev. S. H. Platt, who a few years ago was pastor of a church in Brooklyn, N. Y., had been lame in one knee from which he suffered much for twenty-five years, and for three years in both knees, so that he was never able to preach standing until his cure in answer to faithful prayer in 1875. Mr. Platt in his own story of the cure says he had tried medical and surgical remedies in vain, as also electricity and magnetism, without any permanent benefit. In Dr. G. D. Armstrong's book, "The Two Books of Nature and Revelation Collated," published by Funk & Wagnalls, we find the following remarkable answer to prayer: "A young man, son of an honored minister of the Gospel, was hopefully converted when he was about sixteen years of age, and after a season of careful and prayerful consideration he gave himself up to serve God in the work of the ministry. During his college course he "lost his first love," and a worldly ambition taking possession of his soul, he determined to turn to the law as his life-work. Shortly after commencing the study of law he was prostrated by an attack of sickness, which all his friends and he himself thought must prove fatal. A Godly sorrow for his sin in breaking the covenant with God was awakened within him. He sought, and, as he believed, received pardon for this sin. And then his original desire to serve God in the ministry of His word taking full possession of his soul, he prayed earnestly that God would restore him to health, that he might thus serve Him. Contrary to the expectation of his physician and friends, he began to recover from that very hour; and he is to-day and has been for more than twenty years preaching the Gospel with great effect. If these instances are only for the benefit of Bro. T. I would yet refer him to the case of a young sister in the congregation of which he was a former member.

I am charged with setting up a standard for judging professing Christians. The Bro. is misconstruing my language. Be it far from me to set up any standard for judging but the Word of God. But let us look at the standard Bro. T. sets up for judging: "I believe that every thing that is rational is Scriptural, and everything else is superstition." He sets up his reason as a standard to judge, not only individuals, but even the Word of God which is unfathomable by the mind or reason of man. I think that a poor theology. If man's reason is taken as a criterion for the Scriptures, we would have poor Scriptures. Tom. Paine tried it, but was sadly deceived. Let us apply the proposition in a few cases:—The translation of Elijah, is it rational? My reason can not comprehend it, and, I doubt whether Bro. T.'s can, yet it's Scriptural or, at least, I believe it to be. Is it rational that a man's strength should be lost, by simply shaving his head? That a man can walk upon the waves of the sea? And yet we find that Peter walked, until he began to reason instead of faithfully obeying when he began to sink. Is the raising of a man after he had been dead and in his grave three days, rational? Shall we call it superstition or shall we say that Christ has lost his power; against his own declaration? The removing of mountains, is it rational? According to the theology of reason, these and many more such instances are superstition. Oh Lord! save us from such a theology!

To say that miracles were only necessary to the founding of the kingdom of Christ, would not be in harmony with the dignity of the Gospel. It is doing violence to the words of the Lord if we confine them to particular persons and places. They are for the faithful at all times. I like Paul's theology as good as any; he believes in a diversity of gifts, but by the same spirit. This harmonizes pretty well with Christ's words, Luke 9: 49, 50. Let me kindly ask Bro. T. to carefully study I Cor. 12. For my part I do not pretend to have the special gift of healing, as others profess to have, though I believe that I have that gift, that I can in subjection to God's will, bring the afflicted and troubled to Him in prayer. I am satisfied, in the fact that the Lord has given me a more excellent gift—to preach the healing power for the soul. But this gift does not allow me as a member of the body of Christ to say to those who have other gifts, you are superstitious, we have no need of you. Next to the above named chapter, the 13th, would be a profitable one for study, every verse has some bearing on the subject under discussion.

I think it is unwise to discard all medicine and material means for restoration, in that I fully agree with Bro. Taylor. When I am sick and feel that I should consult a doctor or take medicine I do so. Why should the use of medicine be considered as indicating any lack of faith? Why should God be expected to exempt those who pray from the necessity of using means in this relation more than in others? Hezekiah prayed for recovery, and it was granted; but the prophet put a poultice of figs on the boil or carbuncle. We should pray God to bless the means. It was just as well for God to bless that as a means, as to answer the prayer in any other way. Christ wrought miracles in the same way; he used his touch, spittle, clay, water, etc., according to the particular circumstances surrounding the case. But be it above all remembered, that in all the healings of Christ, faith was *the necessary* means. We find that the Apostles healed with, and without material means, and that they did not heal with nor without material means. Timothy was troubled with dyspepsia, and Paul directed him to "use a little wine for his stomach's sake, and his often infirmities." If medicine should be entirely discarded why did not Paul direct him simply to pray. Paul left Trophimus at Miletum sick. He was a great apostle, but he seems to have been lacking the gift of healing his fellow laborers.

It will not be doubted, that Mr. Mueller of the Bristol orphanage is a man of faith and is ready to carry out his faith to the farthest scriptural warrant, fearless of ridicule or contempt of the unbelieving. For we find in his "*Brief Narrative of Facts*," 1886, he says: "God is my helper and friend. To Him are my eyes directed day by day; to Him alone I look for help, and were it otherwise, this largest of all the orphan institutions in the world would soon be in the greatest distress." Yet we find that some years ago his institution was visited with typhoid fever, and five hundred cases occurred. He prayed earnestly, but he also used all appropriate means. He used every appliance for ventilation and disinfection recommended by the doctors, whom he had to visit the sick twice every day. By God's blessing only five or six deaths occurred. There was no weakness of faith, but only a fulfilling of the words of James: "Seest thou how faith wrought with his works, and by works was faith made perfect? For as the body without the spirit is dead, so faith without works is dead also." If I had a limb broken my faith would not allow me to leave the matter to God, without putting the dislocated parts to their proper places and if needs be make them firm, so as to remain there. If however there are such whose faith will stand the test, I would not call it superstition.

I hope what I have written may be received with the same spirit of love with which it is written. The following beautiful lines by *Whittier*, are appropriate in conclusion.

We may not climb the heavenly steeps,
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can sound.

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

A. M. FRETZ.

A SIGNAL REVENGE.—It is recorded of a Chinese emperor that, on being apprised of his enemies having raised an insurrection in one of the distant provinces, he said to his officers, "Come, follow me, and we will quickly destroy them." He marched forward, and the enemy submitted upon his approach. All now thought that he would take the most signal reveuge, but were surprised to see the captives treated with mildness and humanity. "How!" cried the first minister, "is this the manner in which you fulfill your promise? Your royal word was given that your enemies should be destroyed; and behold, you have pardoned them all, and even caressed some of them." "I promised, replied the emperor, "to destroy my enemies. I have fulfilled my word; for see, they are enemies no longer. I have made friends of them."

NO HOME BEYOND THE GRAVE.—"I have been told of a wealthy man who died recently. Death came unexpectedly to him, as it almost always does; and he sent out for his lawyer to draw his will. And he went on willing away his property; and when he came to his wife and child, he said he wanted them to have the home. But the little child didn't understand what death was. She was standing near, and she said, 'Papa, have you got a home in that land you are going to?' The arrow reached that heart; but it was too late. He saw his mistake. He had got no home beyond the grave." —*Manna.*

Great hearts alone understand how much glory there is in being good.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

THE "O. P. J." ACCOUNT.

Most people do not enjoy the luxury of giving because they do not understand the science of giving. Let me tell the boys and girls who read this paper a story. A number of years ago there was a broker in Philadelphia who had a large office and did a great business. It was in the war days, when "greenbacks" were invented and when gold went up and down according to the success or failure of the government at Washington.

There were a number of young men in the outer office of this very rich and successful banker. These young clerks would be frequently called into his inner office and would be addressed as follows: "George, draw a check for one hundred dollars and put it down to the 'O. P. J.' account," or "John draw me out one thousand dollars and charge it up to 'O. P. J.'" No one in the office knew what these mysterious letters "O. P. J." meant. Some of the clerks thought they meant "Old Public Journalists." Others thought they meant "Junior order of Presbyterians," while still others thought they stood for "Junkets odd and proper." But no one in that busy office could find out what this mysterious account meant, until at last it was discovered that the letters "O. P. J." stood for "The Old Patriarch Jacob."

You see, the old patriarch Jacob gave one tenth of all his income to God, according to a vow he had made on the night when he lay down to sleep in the wilderness and saw the vision of the angels of God ascending upon the ladder to heaven. It was from this vow of Jacob's that the Jewish custom of the tithe or tenth part arose. So then the "O. P. J." account of this banker in Philadelphia was his sacred treasury account, or his charity fund.

We are all asked to give to worthy objects and cases of distress. It is a great education to us to learn to give and to understand the science of it. The science of it all is to give a tenth or twentieth or some portion of that which we receive account which we can call our charity fund, and then when we are asked to give to the poor or suffering it will be a luxury to us to draw our own check, no matter how small it may be, according to a principle of giving, instead of feeling about for a few odd pennies in the bottom of our pocket. I may tell you another time two or three remarkable stories of how a blessing has followed those who have kept an "O. P. J." account.—*Illustrated Christian Weekly.*

PRAYING IN HALF A ROOM.

In a large and respectable school near Boston, two boys, from different States and strangers to each other, were compelled to room together. It was the beginning of the term, and the students spent the first day in arranging their room and getting acquainted. When night came the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It is my custom, and I wish to keep it up."

"I don't want any praying in this room, and won't have it!" retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and standing on a seam in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse." The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian action which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right and dares to do it without asking any one's permission.—*Youth's Companion.*

FATHER HOLDING THE ROPE.—A botanist was once standing on the verge of a precipice, and, looking down, he saw a very rare flower, which he much wished to posses; but, alas! it was beyond his reach. He went in search of a boy, and, taking him to the edge of the precipice, he said: "If you allow me to tie this rope round your body, and put you down there to gather that flower for me, I will give you this piece of money." The boy hesitated a moment, and then said: "If you allow me to go home for father to hold the rope, I will go down." On permission being granted, the boy quickly ran home, and soon returned with his father; and now, without the slightest fear, he went down, knowing that his father had a firm hold of the rope, and would never let him fall. So, dear friends, could we not, with the simple faith of this little boy, trust our heavenly Father, knowing that if we trust ourselves to him, he will never let us fall?

FOR THE CHILDREN.

A BRAVE BOY.

Walter was the son of poor parents, and to supply his bread he was obliged to work in a machine shop. At the age of fourteen he was finally converted to the Saviour, and then he at once sought for an employ more fully suited to his feelings, and one wherein he could accomplish more good.

He told his ambition to a worthy Christian friend one day, and he suggested that he go out through the country with tracts and Bibles for gifts and sale. He would sell his Bibles for some profit, and the tracts he could give away where he thought they would do good. The proposition met instant favor from him, and so, with the consent of his parents, he gave up his place in the shop and started out with his stock of goods.

He found very many without the Bible, and multitudes who seemed to know little of Jesus. He found it pleasant to talk with the people, both about his Master and his "Master's Will," as he justly called the New Testament. Many heard him gladly, and some responded to his words kindly and with sweet promises. Many a woman he met could not read, and to such, where permission was given, he read for them a chapter. This reading nearly always awakened a desire for the book and thus he sold many, and here and there gave one away.

But all did not treat him kindly, or praise the work he gave his young heart to. At one farm house, where the man refused to buy, Walter asked that he might leave the Bible as a gift; but the man refused permission, and drove the boy from the door with abusive words. "Your book is not fit for the house," he said, "it is odly fit for the barn, at best. You may leave one *there* if you wish."

"Very well," said Walter, "I will gladly do this. Indeed, the barn is a good place for the book that tells of that Saviour who was born in the stable of Bethlehem."

So he ran to the barn, left a Bible in a place where the man would easily see it, and with a light heart over duty well done and a fervent prayer for God's blessing on his own word, away he went for further work.

A year later Walter called that way again. "Has any good come from the Bible I left?" he wondered. The same man met him at the door, and this time not roughly, but kindly. "I wish to pay for the Bible you left us a year ago," said he. "When you left you said, 'the barn is a good place for the book that tells of that Jesus who was born in the stable of Bethlehem.' Those words led me to search in the book for the story. I found it at last and I became a believer in Jesus, and gave him my heart, and all my family have done likewise. Surely I can afford to pay for the book, and bless the boy that brought it to us, too."

Thus Walter got his reward in the end, and a blessed one it was. He felt certain that one little prayer had been answered anyway, and with new heart and bright hopes he kept on at his work. —*Sunday School Evangelist.*

A BOY'S DEVOTION.

An incident occurred recently in one of the police courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and taking his sister by the arm, he cried out, "Come on; we've got to get that money or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll get it!"

The children hurried out of the court-room, and going from store to store solicited contributions to "Keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and laying a handful of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I a'n't as big as mam, and I can't do as much work, but if you'll jist let me go to jail 'stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes, and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.

Every duty we omit obscures some truth we should have known.

I have found out that money is like a walking stick. One will help you along if you are lame, but fifty loaded on your back will break you down.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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PHILADELPHIA, MAY, 1888.

NEW PREACHING STATION.—Bro. W. S. Gottshall has a regular appointment in Harleysville, where he preaches to large audiences in the school-house, every four weeks. A correspondent to a local paper, while speaking of the services, urges the people of the community to build a chapel.

NEW CHURCH.—The members of the Schwenksville congregation have decided to erect a new church this coming fall. True to the commission of Christ, when he says, "Go, teach," the brethren have decided to build the new house of worship, not at the old place, but in the town, where the people are. This action is worthy of commendation.

OUR MISSION.—The Fifth annual report of the executive committee of the Indian Rights Association pays a glowing tribute to our mission work among the Indians in Indian Territory. While speaking of the bad management and of the "almost worthless" condition of some of the schools among the Indians, the report continues in the following language: "The Mennonite Mission, at Darlington, is doing excellent work." This should not fill us with pride, but should rather make us more earnest and faithful in doing *all* we can to speedily christianize the poor Indian.

NEW BOOK.—The new historical work, by D. K. Cassel, a collection and compilation of historical facts concerning the Mennonite church from its earliest history, has been given into the hands of the printer and will shortly appear. The book will contain nearly four hundred pages, with a large number of illustrations, among them a picture of Menno, the best known to be extant. The book will be bound in cloth and sold at one dollar each. Orders forwarded to the author, or the editors of this paper will be promptly filled, as soon as the book is ready.

We are pleased to add to our exchange list *The Golden Censer* published by O. R. Brouse, at Rockford, Ill. This is a large and well-established, unsectarian, religious family weekly. Its editor is a working member of, and amenable to one of the large religious denominations. It is an individual effort to hasten the coming of the kingdom of God to all hearts. See notice of the same on last page.

TRAPS OF DESTRUCTION.—The following we clip from the *Herald of Truth*. We fully co-incide with the sentiments expressed and we long for the coming of the blessed time when all the "traps of destruction" in our land shall be closed. "Montgomery Co., Pa., has 250 places for the sale of intoxicating liquors. The *Weekly News*, says this is a decrease of about 30 since last year. The high license has driven some of the liquor dealers out of business. What a blessing if they could all be driven out; 250 traps of destruction in one county to decoy the boys and young men into habits which will ruin men, mentally, physically, morally and spiritually, and destroy them body and soul—the thought is heart-rending! The souls of our young men are precious, and we cannot afford the waste."

A WORD FOR CHRISTIAN WORKERS.

At the General Christian Conference held in the city of Washington, Dec. 7 to 9, 1887, Dr. Pierson, of Philadelphia, while speaking on "Estrangement from the Church," said:

"A kid glove is a non-conductor. It will no answer to come into contact with the people unless you come into contact with them own their own plane. I can mention a man to-day who is conducting a colossal business and who is a man of great wealth, and yet, in a church for the people and of the people, he is absolutely on a plane with every other man, and you would never know that he owns a dollar from anything in his manner, mien, dress or habits to proclaim a man of wealth or the conductor of a colossal business. It is one thing for a man to build a chapel for the poor, and a very different thing to put himself in the midst of the enterprise and go there on a level with the poor man. And every poor man knows the difference."

Dr. Pierson is hitting the nail squarely on the head. It would be well for ministers, and for laymen too, to bear in mind, that if we want to have the confidence of those around us and gain them for the Lord's Kingdom we must be willing to come down to them on their own level, as to dress and mode of living. At the same time it would be well for a great number of churches, especially in the great cities, to ponder well whether not the fashionable and extravagant manner in which their church affairs are conducted and the fashionable and extravagant manner of dress practiced by many of their members, especially at church service, is one of the causes of estrangement from the church on the part of many. S.

CONFERENCE.—The semi-annual conference, of the Eastern District, will convene in Upper Milford Church, Zionsville, Pa., on Tuesdey, May 1st, next, at 10 o'clock a. m.

MINISTERIAL CONFERENCE.

A ministerial conference will be held in Upper Milford Church, on Monday, April 30, when the following programme will be discussed:

EXEGIS.—Rom. 3: 23—26. A. M. Fretz.

HOMELETICAL.—Matt. 6: 33. W. S. Gottshall.

HISTORICAL.—Menno, and his time. J. S. Moyer.

DOGMATIC.—The Lord's Supper. N. B. Grubb.

PASTORAL.—Family worship—its blessing and necessity; How should it be conducted? What will best cause its general practice and promote its interest? A. B. Shelly.

MISSION SERVICE in the evening, when addresses will be made on Foreign and Home Missions.

THE POWER OF SONG.

More than a hundred years have passed since a young man in England, who belonged to a pious family, but was himself far from God, was to find God in a strange way. He had been the child of many prayers but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present, whether they would give themselves to Christ or remain rebels? Every time the young man said in his own heart, "I will not yield, I will not yield." His heaft was hardened by God's grace. At the close of the sermon it seemed to be harder than ever it had been. When the sermon was ended, the minister gave out a hymn; it begins:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sang the hymn with their whole heart. and what the sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. He found God and gave himself to him. He lived to be an honored preacher of the Gospel. He was Augustus Toplady, the author of the grand old hymn—

"Rock of Ages, cleft for me;
Let me hide myself in thee."

Let me appeal to all who join in either choir or congregational singing, to always "sing with the heart and with the understanding." Mere lip singing is an abomination before God. The true spiritual song is more powerful to convert the sinner to Christ, than often the best effort put forth by the preacher in his endeavor fo persuade men to believe.

G.

CHURCH NEWS.

On Good Friday, March 30th, twelve young persons were baptized and received as members of Christ's fold, in our West Swamp church. Brother J. S. Moyer preached an earnest and appropriate sermon, showing in a plain and conclusive manner, by applying Scripture texts, who are to be baptized and what baptism signifies for such. Repentance, faith and baptism belong together. Only those who have repented of their sins and believe in the Lord Jesus Christ should be baptized, but all such ought to be baptized. Baptism is an open profession of Christ. He who permits himself to be baptized thereby renounces sin and Satan and confesses to be a believer and follower of Christ Jesus, etc. Baptism was then administered by A. B. Shelly. On the Sunday following (Easter Sunday) communion was held, when these young members for the first time celebrated, with the rest of the congregation, the Lord's Supper in commemoration of His suffering and dying for our sins. On both occasions the Lord's presence was manifested and we doubt not, many an earnest prayer and sincere thanksgiving ascended to the throne of God.

FOR HOME MISSION.

Wadsworth Congregation, O.,	$ 8.10.
Fr. Badentscher, Dalton, O.,	.75.
Jacob Baumgartner, Dalton, O.,	1.00.
R. Baumgartner, Dalton, O.,	1.00.
Salem's Congregation, Dalton, O.,	19.50.
C. Hirschler, Ashland, O,	.50.
Salem's Congregation, Ashland, O.,	12.00.

JOHN B. BAER.

Collection in Stevensville Church,	$4.51.
Sister M. Shenk,	3.75.
Sister J. Witmer,	2.00.
Bro. Uriah Binkley,	1.00.
Bro. Jacob Hahn,	3.00.

The Lord loveth a cheerful giver.

ALLEN M. FRETZ.

MISSION DEPARTMENT.

YET FRUITLESS TREES.

No doubt, many a person who feels an interest in foreign missions, is filled with the wish and desire that the Gospel should soon be known and accepted by all people dwelling on this terrestrial ball. Nothing else makes him more happy than the hearing and seeing of penitent sinners taking the cross of Jesus upon them and following him. They also have open hearts and hands for the perishing ones. The God of all grace will bless those who by deeds of kindness and love show that Jesus is their's.

"But now," you may ask, "what are the Cheyenne and Arapahoe Indians doing? Are any converted?" The Word of God which is daily sown into the hearts of children and older people doubtless germinates and sends out little sprouts, which, like the seed on the stony ground, wither away when the sun's heat falls upon them. We can, through their conversation and feelings, see that they have an inner conviction of their sinful condition, but the victory is not yet gained. It lies in the nature of an Indian not to give up something which he claims as his, unless forced to do so. God however does not force anyone to repent and accept the offer of salvation. We must by our own free will feel the desire to be saved or else we shall be lost. Instead of bowing before the cross of Jesus, the Indians in their wild life engage in idleness, gambling, dancing, singing their medicine songs, and beating their drums.

When one of them is sick, he is taken into a small inclosure, called "sweat-house," where are a number of heated rocks, prepared for the purpose. The house is then shut closely, and cold water poured on the rocks which causes the steam to rise, heating the "sweat-house," and in a very short time setting all in a high state of perspiration. When almost suffocated, they open the house and cool off. This method is successively repeated until the rocks are cold. When finished, all, the sick one too, expose themselves to the cool air and even jump into cold water. They then gather in the tent where the patient lives and have their long pipe to make its round. Evidently the tent is then filled with carbonic acid, which no well-bred man can bear. And what do you think of the sick one? He in all probability, does not realize what causes his pain, and that death is staring from his eyes. But the instigation has only begun. Commonly there is one among the number whom they call "medicine chief" and who is the leader of the whole incitement. He usually has, in a vessel curiously carved bones which he throws up while another beats a large drum, others sing (or better bellow) their monotonous medicine songs, while still others dance. This process, during which especially, a white man is not welcome, lasts for hours. The patient by this time is almost out of breath and of course very weak, and seldom recovers. In fact, some weeks ago, a young girl and last Thursday a small boy was killed in this way, The night before the boy died the "medicine-men" made such a racket as to awake the people.

Such is the Indian! Tell him that his medicine is of no value, and he wraps his blanket closely around him and looks downward. Tell him he shall go to work and he will smile at you.

How then can the Indian be Christianized and civilized? The solution of this question lies solely in the truths of the Gospel. Bring unto him the "tidings of great joy," and a living God and he will by and by yield to it. But no other knowledge will raise him from the dust.

Dear readers of THE MENNONITE, what have you done to make the Indian a happy Christian? Will you not say, "Lord Jesus make me an instrument in thy hands and grant that through my aid some may be brought unto thee?" Truly *"the harvest is great but the laborers are few."*

"Rescue the perishing,
Care for the dying,
Snatch them in pity
From sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save."

A. S. V.

Cantonment, Ind. Ter., April 1st, 1888.

THE WHITE MAN'S BOOK.

A TOUCHING HISTORIC INCIDENT.

One of the most touching and romantic incidents in history is that of the pilgrimage of four Nez Perces Indians from the Columbia River, Oregon, to St. Louis, Mo., in 1832, when that town was but a military outpost and fur-trading station. The Nez Perces had learned from an American trapper much about the white man's art and wisdom; he told them that the pale faces owed their greatness to the teachings of the Supreme God; that they possessed God's book of wisdom, which they could read; this book revealed the secrets of life and of the hereafter; taught them to be good and wise. The Nez Perces talked much among themselves about this wonderful book, held anxious councils over their camp-fires. The desire to learn more about the white man's God grew upon them and became their uppermost thought. Finally two trusted old braves and two stalwart young braves were chosen for the mission.

On foot they journeyed the trail of many moons toward the rising sun, enduring unspeakable hardships, encountering many perils, crossing the great rivers on improvised rafts, scaling the mountain ranges, stealing silently by night through the land of the fierce Black Feet and other hostile tribes, covering their tracks, subsisting solely on the game of the forest and plains. Thus for more than two thousand miles they wended their way to the white man's camp. They arrived and though they marveled at the many strange sights, the great lodges and the huge fire, canoes as large as islands paddled without hands, yet their sacred errand was uppermost in their thoughts. They were feasted cordially and abundantly, decked with finery and showy blankets; in truth, for kindliness and entertainment they lacked naught. But to them their mission was a failure—they sought in vain for *The Book*.

St. Louis was exclusively a Roman Catholic town, and as is well known, it is not the custom or policy of that church to give the Bible to the people.

The two old braves died in St. Louis and one of the young men contracted a disease from which he died on his homeward journey. On taking their departure, their hearts burdened with disappointment, one of them delivered the following speech to General Clark, then commanding the station, in the presence of a small group of officers and traders:

"I came to you over the trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with one eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies, and with strong hands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters—we leave asleep here by your great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do ours, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way * * * I am going back the long, sad trail, to my people of the dark land * * * You make my feet heavy with burdens of gifts and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence * * * My people will lie in darkness and they will go on the long way to the other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. * * * I have no words."

Then sadly and silently they took their homeward trail. "BARROWS."

CURING THE MISSIONARIES' LANGUOR.—Mr. Ludwig, of the U. P. Mission at Old Calabar, West Africa, relates: "In Africa we were often very much afflicted by a languor which is very difficult to bear, and for the time being renders one very useless. But we found that every Thursday and Sunday we were more cheerful, and, had within us a joy for which we could in no way account. On these days we would say to each other, 'Surely there is someone at home praying for us.' And when we got home we found that it was on these very days that our friends had met especially to pray for us. This shows how every Christian can effectually help the foreign mission. Though all cannot go to preach to the heathen, yet all can pray for those who do go; and we read that 'The effectual, fervent prayer of a righteous man availeth much.'" The curing of this languor we can truly call a faith cure, and we may learn a useful lesson. Brethren let us not forget our missionaries in Indian Territory, they too may have times of languor, so let us not dispute concerning the power of *faith* and *prayer*, but earnestly apply it and await the results.

EXTRACTS FROM DR. PIERSON'S CRISIS OF MISSIONS.

God counts silence, inaction, indifference, among mortal sins. The blood of one thousand millions of souls will be required of this generation.

We need a threefold conversion of the heart to secure holy affections; of the head to secure right convictions; and of the purse to secure ample offerings.

We need the spirit of missions to increase our gifts. There is quite as much deficiency in money as in men. Our gifts to the great cause are alarmingly disproportionate, both to the openings for work and to our ability.

Duty is ours, results are God's. We are not responsible for conversion, but we are for contact. We are to go everywhere and preach the gospel. All are to go and to go to all.

The command of our ascended Lord, the voice of an enlightened conscience, the impulse of the new nature, the leading of the Providential pillar, the working of transforming grace, the grandeur of the opportunity and the peril of delay, all these converge like rays in one burning focus, urging us onward and forward to the outposts of civilization and the limits of human habitation with the Word of Life.

THE SABBATH SCHOOL.

HOME READINGS FOR MAY.

May 1. 2 Thess. 1: 7—12.
2. Matt. 13: 36—43.
3. Matt. 13: 44—50.
4. Rev. 21: 3—4; 22: 1—5.
5. 2 Cor. 9: 6—11; Heb. 6: 10.
6. Luke 13: 25—30.
7. Matt. 26: 17—30.
8. Luke 22: 7—23.
9. Ex. 12: 3—14.
10. 1 Cor. 11: 17—31.
11. Heb. 10: 25—31.
12. Ps. 55: 12—21.
13. Matt. 10: 32—40.
14. Matt. 26: 36—46.
15. Luke 22: 39—46.
16. Isa. 53: 3—12.
17. John 12: 23—33.
18. Ps. 40: 7—8; John 6: 38—40.
19. Mark 13: 33—37.
20. Mark 10: 45; John 10: 17—18.
21. Matt. 26: 67—75.
22. Luke 22: 54—65.
23. Matt. 26: 31—35; Luke 22: 31—34.
24. Matt. 10: 32—39.
25. 1 Cor. 10: 9—13.
26. Rev. 2: 2—5.
27. Heb. 10: 26—39.
28. Matt. 27: 33—50.
29. Luke 23: 32—46.
30. 1 Pet. 4: 12—19.
31. 1 Pet. 3: 9—18.

PETER'S SWEARING.—"Peter's outburst of profanity was doubtless the breaking forth of an early habit which he had overcome as a disciple of Christ. It is hard to get wholly rid of early sins. I remember an old house, in a country village of Massachusetts, which was once a tavern, with the bar-room where now is the parlor. But a friend who lived in in the house said that, though more than twenty years had passed away, yet if that parlor were kept closed a few days, it would smell of the rum and tobacco which defiled it in its early bar-room days."—*Peloubet.* The best way to be rid of all bad habits is never to begin them. Let all our Sunday-school scholars avoid all bad habits as harsh words, swearing, lying, gambling, chewing and smoking tobacco, and drinking strong drink.

It is no disgrace not be able to do everything; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious.

The Bible teacher must be a spiritual man. It is the spiritually-quickened intelligence, it is the cultured heart-rightness alone, that can help us to find "the wondrous things in God's law."

Socrates once said, "Could I climb to the highest place in Athens, I would lift my voice and proclaim, Fellow-citizens, why do ye turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish all?" Whether the philosopher meant spiritual care we know not, but certainly the words are applicable in that way. How many parents are in our day falling into the error of gathering wealth for themselves and their children, and neglecting to bring them up in the "nurture and admonition of the Lord!" Without giving the children a proper instruction how to use the blessing of wealth it often becomes a curse to them. With a good religious training poverty is more of a blessing, than wealth without it.

Let every Sunday-school teacher try Solomon's prayer: "Give thy servant an understanding heart, that I may discern between good and bad."

THE BIBLE.

In the first page of the Bible a child may learn more in an hour than all the philosophers of the world, without it, in thousands of years.—*Andrew Fuller.*

From the time that at my mother's feet or on my father's knee I first learned to lisp the sacred writings, they have been my daily study. If there be anything in my style or thoughts to be commended, it is due to my early love of the Scriptures.—*Daniel Webster.*

The holiness of the evangelists speaks to my heart. If an invention of men, the inventors were greater than the greatest heroes.—*Rosseau.*

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greely.*

After thirty and three years of diligent study of the Scripture I feel that I have just entered the threshold of the divinely inspired volume.—*Rev. Joseph Parker, D. D.*

"THEY LOVE A FELLOW OVER THERE."—There was a little boy in one of the mission Sabbath schools, and his parents moved away to another part of the city. He then had to pass thirty Sabbath-schools to get to the one he had been attending. He had to walk five miles. A Sabbath-school teacher tried to get him to go to his school. He said: "Why do you go by all these schools?" The boy said: "They are not so good to me." "Why so?" said the teacher. "Because they love a fellow over there," said the boy. It was love that brought him.—*Moody.*

INTERNATIONAL S. SCHOOL LESSONS.
1888, Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 6. May 6th.

THE JUDGMENT.—Matt. 25: 31—46.

GOLDEN TEXT:—Verse 46.

This lesson in which Christ gives us a picture of the final judgment, follows very appropriately on the lessons of the last few Sabbaths, in which were set forth the duties of Christians while Jesus is absent. He now shows us how it will be when he returns. It is not a parable but describes, "the literal Son of Man in his literal person, at his literal coming to a literal judgment," in a way which can most truly express to us the great reality.

I. *The Judge—Son of Man.* This term the meek and lowly Jesus applied to himself; undoubtedly to show his humility and point out his incarnation. This judgment will be at his second coming, when he will come not as son of man but as "the Son of Man in his glory—as God upon his throne. His manner of coming suggests a scene of victory; he had stooped to save and found a kingdom, he was victorious. He now comes as ruler over that kingdom, to cast out all the unsaved. The beloved disciple in his visions on the Isle of Patmos had a view of this incident, (Rev. 20: 11), in which we learn that the throne will be pre-eminently great, and perfectly white, or pure.

The manner of judgment.—It will be a separation, a dividing one from another, based on the individual character,—as sheep are separated from the goats; but two classes. It will be a universal judgment for all ages, times and nations. Shepherd is a familiar term applied to Christ. He is not only the Shepherd of the sheep, but also of the goats though they would not recognize his voice.

II. *The Righteous.* Come—draw near. They had once heard this invitation before and had obeyed in coming and following Christ, and in living in a close relation to him, now they are to come and live forever in his personal presence. "Blessed of my Father:"—Because they had accepted and lived under the blessings of God, in becoming his children. Since they had become his children, they are his heirs, and joint heirs with Christ—the judge. How beautiful the expressions: "My Father" and "inherit the kingdom prepared for you." Inherit, tells us that it can not be purchased nor earned by labor, but received only as heirs receive property. This kingdom is a prepared one,—prepared in the councils of divine love; prepared in Christ; prepared from the beginning for those who have become prepared for it. Though works will not purchase the kingdom, they are recognized in the bestowal of the same. Works, as evidence of their belonging to the blessed of the Father. "For I"—The judge speaks out of a personal experience with those before him. He was a hungered, thirsty, a stranger, naked, sick, in prison, and they had ministered to these several wants. These few acts of kindness here named are such as are possible for all Christians and expresses a true Christian spirit, and are but specimens of all those good deeds which presuppose that faith in Christ, which works by love. James calls it pure religion. That the kingdom must not be sought, and can not be gained by works is substantiated in the fact that the righteous do not remember them. They are astonished and overwhelmed at the enumeration. "Lord when saw we thee," etc.? Their works are acts of true love to Christ, and others for his sake and not to merit heaven. Unconscious goodness is the highest form of goodness.

III. *The Wicked.* Depart.—Oh how sad! They too had once heard the word *come*, but had refused; now it is too late. Depart forever! We notice that it is also a prepared place where they go; prepared for the Evil One and his subjects,—all the disobedient, and them that work iniquity. Hell was not prepared for man, while heaven was. But they who will serve the Devil must share with him in the end; and those who share with him do so, because they have prepared themselves for it. Here we find the same enumeration of works but with the opposite result. Their sins are sins of omission. As the doing of the named acts is evidence of their belonging to Christ, in the one case; so the omission of the same is evidence of their not belonging to him in the other case. Sins of omission prove that there is not the true faith and love toward Jesus. What makes this sin the greater is the fact that after having lived in the light of the Gospel they are unconscious and ignorant of the fact that their inhumanity was also impiety. The punishment of the wicked is to last as long as the eternity of blessing enjoyed by the righteous.

Lesson 7. May 13th.

THE LORD'S SUPPER.—Matt. 26: 17—30.

GOLDEN TEXT:—For even Christ our passover was sacrificed for us.—I Cor. 5: 7.

This lesson brings us to the day preceding the death of Christ and relates the institution of the great feast of the Church militant—the Lord's Supper. In the study of this lesson, the incidents connected with the eating of the last passover and the institution of this feast, in the other gospels should be carefully studied.

I. *Preparing for the Passover.*—While Jesus was in the flesh he subjected himself to the ceremonial law. When the time for preparing the passover was again come, his disciples asked him, where he thought would be the proper place for them to hold it. By a sign that Jesus gave them they were enabled to find a room furnished to receive them. The passover feast or feast of unleavened bread—as all leaven was rigidly excluded during the feast, was the great feast of the Jews, and lasted seven days. This feast was held to

commemorate the divine favor and protection in preserving the first-born of Israel in their escape from Egypt. It also commemorated their salvation from bondage and their separation to a holy life. The absence of leaven denoted their putting away sin. The bitter herbs used in the yeast was a token of their repentance. The whole ceremony foreshadowed the coming of a Redeemer. Paul in writing the words of our G. T. refers to this last named significance of the feast. Christ is our Passover. He was the Lamb of God; without blemish; a sacrifice for our sins. The time of offering corresponded with the Jewish feast; upon this feast it was offered. Not a bone was broken. The blood must be applied. The leaven of sin must be removed, and repented off.

II. *Eating the Passover.* When the even was come,—this was the last evening of his human life. The twelve sat down with him to eat the passover. Before sitting down to the feast, Jesus washed his disciples feet as a rebuke to their striving, as to who should be the greatest among them, John 13. While eating Jesus made the sorrowful announcement to the twelve that one of them should be guilty of betraying him into the hands of his enemies. "The Son of Man goeth;" he must indeed die as written of him, die as a necessity for the salvation of the world. He was delivered up to die by the determined counsel and foreknowledge of God. "But woe unto the man," etc. This is not an utterance of passion or a threatening, but a sad statement of a terrible fact, in which is granted another opportunity for Judas to repent.

III. *A New Memorial.* The Lord's Supper. After Judas had received the sop he went immediately out and proceeded to carry out his wicked design. When he had left, and probably after the passover lamb was eaten, "Jesus took bread"—the unleavened bread before him. The bread directs our attention to Christ—the bread of life. "He blessed it." Blessed and gave thanks, to remind us that the bread of life must be received with thankfulness as God's blessing to man. "And brake it" –signifying Christ's body broken for us. "Take eat;" there must be a real and personal partaking. "This is my body,"—this represents my body. "And he took the cup;" containing the fruit of the vine. No-where in the accounts of the Lord's Supper is the word *wine* used, but "cup" "fruit of the vine," so we can not say that it was fermented wine that was used; most likely not, since unfermented bread was used. At any rate unfermented grape juice fulfils all the conditions of this observance, and is even a more perfect symbol than fermented wine. "This is my blood;" this is a type of His blood which he laid down as the atonement for sin. This new memorial was to be a perpetual feast till the Lord should again come. In verse 29 reference is made to his soon approaching death, and the future glory with his faithful ones. After the institution of the Supper, occurred that wonderful touching interview with the eleven disciples recorded by John (13: 31 to 17: 26). It is well to read it at this point in the study of the lesson. "And when they had sung a hymn." It was customary to commence the Passover service with singing Psalms 113 and 114, and to conclude the services with the 115th and 118th in which the events of the exodus are enumerated, and a direct reference made to the sorrows of the Messiah, and his resurrection.

Lesson 8. May 20th.

JESUS IN GETHSEMANE:—Matt. 26: 36—46.

GOLDEN TEXT:—Though he was a son yet learned he obedience by the things, which he suffered.—Heb. 5: 8.

Immediately after the institution of the memorial for his suffering, Jesus repaired to the garden of Gethsemane, in the night, where his great suffering began. Only Luke tells us of the great agony of Jesus manifested in sweating great drops of blood, and he is the only one who mentions that an angel was present to comfort him.

I. *The Savior's Sorrow,* v. 36—38. Upon arriving at Gethsemane Jesus took three of the disciples, Peter, James and John to be near him in prayer, while he commanded the other eight to remain at or near the entrance of the garden. All his previous troubles were nothing to what he had now to endure; he now began to experience sorrow. Mark says he was "sore amazed," implying that the disclosure of the sorrow came upon him, if not literally as a surprise, at least with new and unexpected force. Luke says he was "in an agony." The sins of the whole world laid upon Christ as the innocent Son of God caused this inexpressible agony and sorrow. He felt as though the great burden would kill him. It ultimately did kill him, and this teaches us to feel sorrow for the sins of others. "Tarry" or abide "here and watch," keep awake and sympathize with me while I pray.

II. *The Savior's Prayer,* v. 39, 42, 44. He went a little further, about a stone's throw, and prayed. Though he would feel strengthened by having his disciples near, he wished to appear alone with his Father. Christ found it necessary to pray in his sorrow; so every child of God should feel it a duty and privilege to pray at all times. From Christ's prayer we may learn: 1. It was humble—he in whose name every knee shall bow in heaven and on earth, bowed and humbled himself before his heavenly Father. 2. It was an earnest prayer. O my Father! If we consider the great agony under which he made this cry, we can imagine his earnestness. "If it be possible," "All things are possible."—Mark. "If thou art willing."—Luke. The humility and earnestness of the prayer can be seen by combining these three accounts: Father, all things are possible to thee; if thou canst accomplish thy divine purposes and let this cup pass from me, let it be so. 3. It was a submissive prayer—"Not as I will, but as Thou wilt. The prayer expresses the bodily desire of Christ, so it is right for us to express our desires before God, even when we do not know what his will is concerning them, with this submissive feeling,—his will be done. For the true office of prayer is to change the will human into the will divine. 4. It was a prayer faith, since it was a submissive prayer. All true prayer implies submission to God, and that God's will should be done rather than our own. 5. It was an answered prayer. At first glance some may say, "No! For the cup did not pass from him, but he drank it all to its bitterest dregs." But the epistle to the Hebrews (5: 7), says it was answered. It was answered in the way in which God answers all true prayers. The answer was: (1) An angel came and strengthened him. (2) He was delivered from that which he feared, he could then face suffering triumphantly. (3) The Father's will was being done, man was redeemed. There are two ways in which God answers a prayer for the removal of a burden. In one the burden is taken away and we remain as before; in the other, we are made so strong that the burden is no more the burden is was. Another answer to faithful prayer is the giving, not of that which we desire in the form we ask it, but of the spirit of our prayer, the thing we in our deepest heart want and would ask for if we saw all things as God sees them.

III. *The Weary Watchers,* v. 40, 41, 43, 45, 46. Jesus, after the first prayer, came and found his weary disciples asleep—in a dozing and drowsy condition. The intense strain on their minds may have been the cause of this. But the time of sleep had not yet come. They were to watch with Christ in his sore affliction. "Watch and pray."—These two duties always go together. Without one the other is fruitless. The faculties must be alert, and the hearts open to heaven and its influences. It is a sad thing for the church to be asleep while Christ is suffering and praying. Verse 45. Christ gained the victory in his prayer, and then coming to his disciples, he exhorted them to sleep on and take rest, as the opportunity for watching and sympathizing with him had passed. Some think the words, "Sleep on now," should be read interrogatively as though the Lord was reproving them for their drowsiness. Others think the expression is ironical. I am however inclined to the opinion expressed above, and think some time expired between the first part of the verse and the latter part. Jesus seeing in the distance the band of soldiers coming spoke the concluding words. "Rise let us be going."—Not to flee from the danger awaiting awaiting them, but to confront the traitor and his band.

Lesson 9. May 27th.

PETER'S DENIAL.—Matt. 26: 67—75.

GOLDEN TEXT:—Wherefore let him that thinketh he standeth, take heed lest he fall.—I Cor. 10: 12.

The events between last lesson and this may be summoned up as follows: (1) The betrayal and arrest; about one o'clock Friday morning, v. 47—50. (2) Peter's rash defense, v. 51—54. (3) Jesus taken to the palace of Annas.—John 18: 13. (4) The disciples all forsake him, v. 56. (5) Preliminary examination before Annas, John 18: 13. (6) Preliminary examination before Caiaphas, v. 57. (7) Examination before the Sanhedrim, v. 59—68.

I. *The Mock Trial of Jesus.* The court before which Jesus was tried was known as the Sanhedrim and consisted of the Chief Priests, that is, the heads of the twenty-four priestly classes; the scribes; the elders, chosen from among the laity. Jewish tradition puts the number of members at seventy-one including the high priest. To see the utter wickedness of this body in the time of Christ, we need only to look at the vile means employed to criminate and destroy Jesus. Throughout the whole trial the rules of the Jewish law of procedure were grossly violated, and the rights of the accused denied. He was arrested in the night, bound as a malefactor, beaten before his arraignment, and struck in open court during the trial. False accusation was not only received but was sought. He was tried on a feast day, and before sunrise, and sentenced on the day of conviction. Before the Sanhedrim the alleged crime was blasphemy, before Pilate the accusation was treason against the Roman government. While waiting for the break of day that Jesus might be brought to Pilate and finally condemned, occured the maltreatment recorded in vs. 67 and 68, and the denial of Pilate. How shameful the treatment, and yet we find the anti-type of those very mockers playing their role in our day; for they who jest at religion, make light of Christians, strive to injure the cause of Christ, would have mocked him and spit upon him when upon earth. Let us all learn a lesson.

II. *Peter's Denial.* Peter had so strongly declared his attachment to the Lord just a few hours before. His fickleness was shown in his forsaking Jesus at the first sign of danger. Following Jesus "afar off" he came to the palace and was admitted to where he could witness the proceedings against his Master. The damsel who kept the door and had admitted Peter accosted him with, "Thou also wast with Jesus of Galilee." But he denied and said he did not understand what she meant. The charge was twice repeated, and as often denied, at last with cursing and swearing.

Why should Peter? The charge was not made to criminate him, but merely as a word of reproach in identifying him with Christ. It was his own self-confidence that caused the fall. The Lord allowed him to be tempted in order to bring him to a better knowledge of self, and to teach him a lesson of child-like trust and humility. When in danger of being identified with Him in whom he should have placed his confidence, self-confidence gave way and he fell. His first lie whirls him into a vortex of sin. Unblushing perjury is the next downward step. And then losing all self-control he, in open blasphemy steps upon the lowest level of sin. As cause of the fall we further remark: (1) Peter's piety was at this time fashioned more by feeling than by principle. Such piety is dangerous. (2) Peter's courage though great was too much outward and physical, and not enough fashioned

after faith, principle and duty. (3) Peter did not follow close enough—too far off. Had he kept nearer to Jesus he would have been safer. From Peter's fall, let us all learn a lesson of heeds,—G. T. But let us not only consider his fall, but above all his repentance.

III. *Peter's Repentance.* Upon his third denial he was immediately reminded of the prediction of his Lord, by the crowing of the cock, v. 34. Hearing the cock crow brought him to think of what he was doing, while the sad and pitying look of Jesus (Luke 22: 61) made him remember. "Peter went out," not as Judas, into the darkness of despair; but into the light of repentance. If the angel of innocence had left him, the angel of repentance took him gently by the hand. Peter was permanently changed for the better by this experience; and he used this experience in urging others to escape the snare into which he had fallen. I Pet. 3: 15; 5: 6—10. Let him that, like Peter thinks he stands take heed lest he falls. Let him that has fallen, like Peter repent and forsake his sins.

MARRIAGES.

TAYLOR—SELL.—On March 24, 1888, by A. B. Shelly, Amandus Taylor and Hannah L. Sell, both of Milford, Bucks Co., Pa.

ROSENBERGER—SHELLY.—On April 14, 1888, by A. B. Shelly, Mahlon L. Rosenberger, and Emeline S. Shelly, both of Milford, Bucks Co., Pa.

DEATHS.

BECHTEL.—In Douglas, Pa., on March 24, 1888, suddenly, of paralysis of the heart, Abraham H. Bechtel, aged 70 years, 4 months and 22 days. Funeral services on the 29th, when A. H. Gottschall spoke at the house. Interment at Hereford, where C. H. A. van der Smissen preached, assisted by Revs. A. Mack and Kline. Bro. Bechtel was a life-long and faithful worker in the Lord's vineyard; fully employing the talents entrusted to him. He had so arranged all his business that he could calmly wait, full of the hope of glory, for the messenger to call him home.

BREY.—In Norristown, Pa., on March 23, 1888, Sarah, daughter of Abraham Hunsberger, and wife of Aaron Brey, aged 40 years, 4 months and 5 days. Funeral services and interment on 28th, at Bertolet's meeting-house, where Moses H., and Wm. S. Gottschall officiated.

LANTZ.—In Philadelphia, March 5, 1888, very suddenly, of paralysis of the brain, Simeon Lantz, aged 37 years. A widow, two children and a large circle of friends mourn his early and sudden demise. Funeral services on the evening of the 8th, by Revs. J. O. Wilson and M. Epharland. Interment the following day at Bellview cemetery, Gap, Lancaster Co., Pa., where N. B. Grubb, assisted by Rev. McCoy conducted the services. Deceased was a very earnest Christian and kind and loving husband and father. None knew him, but, to love him.

MOYER.—In Philadelphia, Pa., on April 7, 1888, Mary A., wife of Milton M. Moyer, aged 41 years, 3 months and 27 days. Deceased was an estimable Christian and died full of faith and a living hope of eternal life. Funeral services in First Mennonite Church, on the evening of April 11, were conducted by N. B. Grubb, who preached English from Ezekiel 24: 16—18, assisted by A. B. Shelly, who spoke German from Rom. 5: 2. Prayer by S. J. Blum, and benediction by L. O. Shimmel.

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THE MENNONITE.

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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

TELL IT TO JESUS.

Are you weary? Are you heavy-hearted?
Tell it to Jesus, Tell it to Jesus,
Are you grieving over joys departed?
Tell it to Jesus alone.

CHORUS:

Tell it to Jesus, Tell it to Jesus,
He is a friend that's well known,
You have no other such a friend or brother,
Tell it to Jesus alone.

Do the tears flow down your cheeks unbidden?
Tell it to Jesus, Tell it to Jesus,
Have you sins that to man's eye are hidden?
Tell it to Jesus alone. CHO.

Do you fear the gath'ring clouds of sorrow?
Tell it to Jesus, Tell it to Jesus,
Are you anxious what shall be to-morrow?
Tell it to Jesus alone. CHO.

Are you troubled at the thought of dying?
Tell it to Jesus, Tell it to Jesus,
For Christ's coming kingdom are you sighing?
Tell it to Jesus alone. CHO.

—*Selected by Amanda Shelly.*

THE WORDS OF ETERNAL LIFE.

IN TWO PARTS.

PART I.

THE WAGES OF SIN.

A DAY OF JUDGMENT TO COME.

This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners. To Him give all the prophets witness, that through His name whosoever believes in Him shall receive remission of sins. Though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool: because Christ has suffered for us; and bore the judgment of God against sin, as our substitute on the cross of Calvary. This is the Lord's doing; it is marvelous in our eyes:—God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh! He has made *Him* to be sin for us, who knew no sin, that *We* might be made the righteousness of God in *Him*.

Judgment extends upon all men to condemnation, because that all have sinned—and the wages of sin is death! But God has laid on Him the iniquity of us all,—first, that he should taste death fore very man; second, that through death He might destroy him who had the power of death, that is, the devil; and third, to deliver them who were held captive by him at his will,—to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

For this purpose the Son of God was manifested, that He might destroy the works of the devil, and preach deliverance to the captives, and set at liberty them that are bruised. For this purpose He left the throne of glory, and made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. Though He was rich, He became poor, that we through His poverty might be rich. Moreover He was despised and rejected of men; a man of sorrows and acquainted with grief. His visage was marred more than any man, and His form more than the sons of men. He was oppressed, and He was afflicted, yet He opened not His mouth. He gave His back to the smiters, and His cheeks to them that plucked off the hair. He hid not His face from shame and spitting. They stripped Him, and scourged Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him and mocked Him, saying, Hail, King of the Jews? Then did they spit in His face, and buffeted Him, and took the reed and smote Him on the head; and others smote Him with the palms of their hands, saying, prophecy unto us, thou Christ, who is he that smote thee? They hated Him without a cause, and preferred a murderer in His stead. But He, being delivered up to them by the determinate counsel and fore-knowledge of God, humbled Himself, and became obedient unto death, even the death of the cross! And those things, which were spoken of by the mouth of all the prophets, that Christ should suffer in the sinner's stead, He has so fulfilled. For He was wounded for *our* transgression; He was bruised for *our* iniquities; and his own self bore *our* sins in His own body on the cross, making atonement for the sinner by

shedding the blood that shelters forever from judgment to come.

And when they had fulfilled all that was written of Him, they took Him down from the cross and laid Him in a sepulchre. Thus has He appeared once for sin, to put away sin, by the sacrifice of Himself, and made it possible for man to receive the gift of God.

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PART II.

THE GIFT OF GOD IS ETERNAL LIFE.

THE PRESENT OFFER OF SALVATION.

Now God having been perfectly glorified by the obedience of this one Man; and His holiness, justice and government, fully vindicated in reference to sin, on the cross: He raised Him up from among the dead, and set Him at His own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and has put all things under His feet, and declared Him, only Lord, and Savior! For there is none other name under heaven given among men whereby we must be saved. Wherefore God has highly exalted Him and given Him a name which is above *every* name: that at the name of Jesus *every* knee should bow, and *every* tongue confess that Jesus Christ is Lord, to the glory of God the Father.

TO YOU, therefore, is the word of this salvation sent, that you might *believe* that Jesus is the Christ, the Son of God; and that *believing*, you might have LIFE through his name. For by Him all that *believe* are justified from all things; for He is entered into heaven now to appear, without blemish and without spot, in the presence of God for us: and as He is, so are they now (in God's sight) who trust in Him; for by one sacrifice He has perfected them forever. Wherefore He is able to save to the uttermost, *whosoever* shall call upon Him; and there is no difference: *all* have sinned and come short of the glory of God, and the Lord has laid on Him the iniquity of us *all*, so that He might be just, and the justifier of *whosoever* believes in Jesus.

Acceptance with God, therefore, is by faith, that it might be by grace,—not of works, lest any man should boast,—but to him who has no merits *of his own*, but believes on Him that *justifies the ungodly*, on the ground of Christ's *finished work*; his faith is counted to him for *righteousness*: and he shall not come into judgment, but is passed from death into life.

If we received the witness of men, (as we do every day, whether in court, or in business, or in daily conversation, etc.,) the witness of God is greater; and this is the witness of God concerning His Son, that whoever believe in Him should not perish but have everlasting life. He that has received His testimony has set to his seal that God is *true;* but he that believes not God has made Him a *liar*, because he believes not the record that God gave of His Son. And this is the record: God is holding out ETERNAL LIFE to lost sinners, and that life is in His Son. He that has the Son has life: but he that has not the Son of God has not life. And while a day of grace is still held out *on earth*, proclaiming God's full and free pardon to repentant sinners; the wrath of God is revealed *from heaven* against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Neither is there any creature that is not manifest in His sight, for all things are naked and opened unto the eyes of Him with whom we have to do. And the Lord knows how to reserve the unjust unto the day of judgment and perdition of ungodly men.

Behold *now* is this day of grace, *now* is the day of salvation; and as though God did beseech *you* by these words: we pray *you* in Christ's stead, be *ye* reconciled to God. Christ died for the ungodly, the just for the unjust; that He might bring us to God: he who believes on Him is not condemned, but he who believes not is *condemned already*. "For if ye believe not that I AM HE, ye shall die in your sins." TO DAY if you will hear His voice harden not your heart. "My sheep hear my voice, and I know them, and they FOLLOW ME: and I give unto them ETERNAL LIFE; and they shall NEVER PERISH."

But the fearful, the unbelieving, and the abominable and murderers, and fornicators, and hypocrites, and idolaters, and all liars, shall have their part in the lake of fire, which is the SECOND DEATH: where their worm dieth not, and the fire is not quenched, forever and ever!

For the Mennonite.

THE SABBATH.

Extracts from a sermon preached by N. B. Grubb in First Mennonite church, of Philadelphia, on Sunday evening, April 8, 1888.

EXODUS 20: 9.—"*Remember the Sabbath day to keep it Holy.*

In the beginning God created man from the dust of the created earth; and man then became a living soul. Man did not merely possess the soul, but became the soul. All organized or created beings have life in common, each after its kind. This therefore all animals possess; and man is an animal. But in addition to this, God transferred into man a higher gift, and specially inbreathed even a living soul—a self-subsisting soul. A soul having its life in itself.

The creation being finished, God made man in his own image, and then rested on the seventh day and hallowed it.

Several reasons may be given why God rested on the seventh day. Not because the Creator was tired and needed rest.

But rather, because all created things were temporal and did not have the stamp of perpetuity impressed upon them. They were of the earth, earthly; and like the earth, only to last for a time. Thus rest was needed for recreation of body and mind. By this example God would teach man to look up to its creator and benefactor.

The Sabbath came after a week of toil, when the Lord rested from his work, so should man also rest from his labors. Thus pointing to the end of toil and tumult, when man shall rest from care and toil of life in that eternal heavenly rest, "For there is a rest for the people of God."

The Lord, resting on the seventh day, would also teach man that while the day of labor lasts man shall work, so that the eternal day of Sabbathic rest would be sweet.

Said Beecher: "Through the week we go down into the valley of care and shadow. Our Sabbaths should be hills of light, and joy in God's presence; and as time rolls by, we shall go from mountain top to mountain top, till at last we catch the glory of the gate and enter in to go out no more for ever."

Said Longfellow: "Sabbath is the golden clasp that binds together the volume of the week."

The Sabbath was made for man, and it is God's special gift to the workingman, and man was made a working man. One chief object of the Sabbath is to prolong life and to preserve efficient his working tone. It is to replenish the vigor and spirits and elasticity which the last six days have drained away. It is to supply the force which is to fill the six days to come. The Creator has ordained that such rest and strength shall be obtained on that day while it is spent in worship and communion with God. How little this heavenly boon is appreciated! The conduct of man is like that of a poor man standing and beholding a beautiful pear tree loaded with rich and mellow fruit. The owner of the tree seeing the man admiring the fruit, came and plucked a basket full of the finest pears and presented them to the poor man, who in return watched his opportunity and stole all the fruit on the tree, Lo the Lord gives man six days out of seven to work and gather for himself, asking only one day in seven to be spent absolutely in His service. But selfish and gluttonous man is not satisfied; so he desecrates the Sabbath of the Lord to satisfy his selfish desires.

There are a great many, it is true, who do not buy or sell on the Lord's day, but how many such spend the Holy day in worldly conversation, and think and talk a great deal about their business and plan for their merchandise and their bargains and schemes of profit.

The Sabbath was made for man, that on that day, he should come in an especial manner to the fountain head of life for strength and vitality; and he who employs the Sabbath for selfish ends can not get his fill.

Said Sir Matthew Hale, one of the best and wisest Judges of England, "The more diligent I was in attending properly to the duties and privileges of the Lord's day, the more happy I was, and successful in my business during the following week. From the way I kept the Sabbath I could always tell how I might expect to prosper in the employment of the ensuing week.

"A Sunday well spent,
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned
Whatsoever may be gained
Is a certain forerunner of sorrow."

Once a gentleman was inspecting a house in New Castle, with a view of renting it as a residence. The landlord took him to an upper window, and spoke of the extensive view, and added "You can see Durham Cathedral from this window on a Sunday." "But why on a Sunday, above any other day?" asked the friend, with a certain degree of surprise. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath to us when the earth smoke of care and turmoil no longer beclouds our view; then can our souls full often behold the goodly land and the city of the New Jerusalem.

How fitting it is to celebrate and keep holy the present Sunday, when we consider how the creator of the new life, of the new dispensation, even Jesus himself hallowed that day by finishing the work of atonement.

The Christian Sabbath, or Lord's day, is it not the day in which Christ triumphed over death and hell by His resurrection?

On that day he confirmed his ministry on the earth. The three thousand souls converted on that penticostal day are sufficient evidence.

On that day He rose to suffer and to die no more for ever; and thus accomplished and finished the redemption of his church, once for all.

Now Christ says: "Come unto me and rest, not only beyond, but rest on the Sabbath from your toil and be fitted for that heavenly rest, on that eternal Sabbath in the presence of God.

The enjoyment of our rest in heaven is very largely determined by the way we observe the holy Sabbath here. How important, therefore, that individuals and churches labor zealously for the proper observance of the Sabbath. When once the church is indifferent with regard to the holy Sabbath of the Lord, then indeed, religion is flowing at low ebb. What do we want with religion if we have no Sabbath—or, if we neglect to keep holy the Sabbath day?

FROM STEVENSVILLE, ONTARIO.

Dear Editors and Readers:—This is my first effort to write for THE MENNONITE; I have good courage and find real pleasure in the service of my Lord and Master. I can join in the words of the psalmist of old: "Bless the Lord, O my soul; and all that is within me, bless his holy name." I am pleased to testify to the saving power of Jesus; he has saved me to the uttermost and given me sanctification through his blood, which was also shed for all of you, dear readers. The titles of Jesus teach us of his love toward us and show the love we should have to him and among ourselves:—He was called *Jesus* that he might deliver us. Save us, not in our sins, but from our sins. He is the *Christ*,—the anointed of God, that he may anoint us with the Holy Ghost,—the unction of Divine love. He is the "Redeemer," to redeem us from all evil, from the bondage of the law, and give us the possession of perfect love, which was lost in Adam, but may be regained through faith in Him. He is the *Foundation Stone* that we may have a rock upon which to stand, after being brought up out of the horrible pit, and the miry clay; and that our goings may be established in him. He is the *Lamb of God*, taking away the sins of the world; the *Door* that we may enter into the glorious dispensation of his love, and live therein till we are borne triumphantly home in his loving arms. He is the *Bread of Life* that we may feast on him; the *Good Shepherd* to watch over us, care for us, and to lead us into green pastures. If omnipotent power can bind Satan, the blood of the Lamb cleanse us from all sin, and the Holy Spirit apply these factors upon us, what remains for us to do? Nothing but an entire surrender of self. I pray the Lord to give me the witness that all I do is according to his will and word, and well pleasing in his sight, and that he may give me, that which is of such great necessity for all professors,—*entire satisfaction*.

Thinking that some news from our church may be interesting to the readers, I will give a few items.

Our new church was not painted when Bro. and sister Fretz were with us, and it was dedicated. It is now nearly finished. We expect to start our Sabbath school soon with a large number of scholars; I hope the Lord will also bless us in this branch of work for him.

I feel like saying a few words in reference to sister Anna Fretz's article in the April number, on the tobacco habit. I sanction every word in the article. I would like to have some one tell me how a man can stand up and preach God's word while using the filthy weed. He should read Isaiah 6: 5—7.—"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," etc. Covering for the head of women is a much discussed subject, even by ministers, while their teeth and lips bespeak the filthiness of the cud rolling about in their mouths. There are some doubts in my mind whether an ambassador of Christ can chew and smoke tobacco. Can anyone help me out of my doubts? Do you think any of the twelve apostles chewed tobacco. I do hope we may have some more such articles on the subject from the pens of the sisters. They have as good a right to speak for God's cause as a man has. We expect some more to unite with us this spring, as some have come out on the side of faith, from under the cloud of conviction since Bro. Fretz's labors here. I hope we may soon have the pleasure of having Bro. Grubb with us, since he has promised to visit us some time. Bro. Jacob Krehbiel our pastor, has stood the trials connected with his labor with us well, but thank God, Jesus is on his side. On his last visit with us he preached a powerful sermon from Matt. 5: 14.—"Ye are the light of the world." May the Lord bless and keep the dear brother as a laborer in his vineyard.

Oh how I love to hear from the brothers and sisters in the east through THE MENNONITE. I will offer a few suggestions in regard to the paper: It should be enlarged, subscription price raised accordingly and issued weekly. The name and address tag should by all means bear the date when subscription expires, so we can always see, and need not be reminded that we are in arrears. I herewith send one dollar for two years subscription.

JOSEPH SHISLER.

Ridgemount, Ont., April 8, 1888.

MINUTES OF THE SEVENTY-NINTH SEMI-ANNUAL CONFERENCE OF THE EASTERN DISTRICT.

(NOTE.—In the report of Conference of last October instead of *eighty-first* semi-annual, it should read *seventy-eighth* semi-annual.)

Pursuant to a resolution of the last session, the Eastern District Conference convened in the Upper Milford church, at Zionsville, Lehigh Co., Pa., on Tuesday morning, May 1, 1888, at 10 o'clock.

The opening devotional services were conducted by N. B. Grubb, and were followed by W. S. Gottshall with a sermon based on I Cor. 1: 9, 10.

At the close of the services the delegates present reported, when it was found that all the congregations of the district were represented.

The afternoon session was opened with singing and scripture lesson, I Cor. 4: 1—16 and prayer by the chairman, A. B. Shelly. Conference officers were elected for the year as follows: A. B. Shelly, Pres.; C. H. A. van der Smissen, German Sec.; Allen M. Fretz, English Sec.

Bro. Shelly in resuming the chairmanship made a brief address in which he dwelt upon the object of a conference. The work of a conference is not only to do the necessary business connected with it, and settle disputes, but its work is, more especially to lay plans for more aggressive work. The remark, he said, was sometimes made, that the work of the Mennonite church was done. The work of our church is not finished and will not be finished until, "The kingdoms of this world are become the kingdoms of our Lord and his Christ."

The minutes of the last session were read and approved. The different congregations then reported through their delegates; from the reports it appears that the accession to the church in the past year was far greater than the depletion through death and other causes. The work for the Master is everywhere progressing and a deep interest is generally manifested.

REPORTS OF COMMITTEES.—The committee on catechisms reported that instead of printing a new edition in English it had bought a number of still unbound copies of the last edition, and ordered to have them bound in paper, so that they may be sold cheap, with a view that in the near future a new revised and improved edition of our catechism may be issued. A resolution was passed accepting the report and continuing the committee.

The report of the committee to examine into the case of E. Loux was accepted and the committee discharged.

The committee to examine Cassel's forthcoming history of the Mennonite church of North America reported that it had examined the same and find it in the main correct, and agree in recommending it as an interesting and instructive work, and commending Mr. Cassel for his labors in producing such a work.

The publication board of the General Conference laid before the conference the prospectus of a new German hymn-book with notes, to ascertain its opinion of the same. A lengthy discussion followed on the subject. The session closed with prayer by J. S. Moyer.

Wednesday morning's session was opened with singing, and prayer by Abraham Gottshall. Rev. Keller of the Reformed church and Rev. Jacob Meschter of the Schwenkfelder church were by motion admitted as advisory members.

The committee on home mission, reported concerning their work, at Germantown, Souderton and Quakertown. The report was accepted with the following resolution: We accept with joy the report of the committee on home missions and concur with them in their prayer in the report,—"Lord send laborers into thy harvest field," and we stand ready, by the help of God, to aid the committee in its work for the Lord.

The following resolution was then adopted concerning the work at Souderton:—"The Conference expresses its joy at the success of the work at Souderton, and as the place in which services are held is not a proper one, it requests the committee on home mission to use its influence with the brethren at Souderton to induce them to take steps for the erection of a chapel. If they can not raise sufficient money among themselves they may apply to the congregations and the assistance of the members of this Conference is promised them."

The following subject was presented:—"We as a Conference have arrived at a period, when from all sides comes the confession we must have a better educated ministry. A question that bears a close relation to this, is; what can be done to better educate and prepare our young men for the ministry? For this purpose a fund has been started. The moneys are in the hands of a committee, the members of this committee are also members of this Conference. The committee is prepared to delivered the money over to the Conference as soon as the Conference is ready to accept it, and use it for the above purpose."

After a brief talk on the matter, it was laid on the table.

By vote it was decided to hold the next session in Philadelphia on October 2nd, Bros. A. M. Fretz and W. S. Gottshall to conduct the conference services.

A resolution was adopted, extending thanks to the brethren of Upper Milford for their hospitality to the members of the conference.

The session closed with singing from the 337th hymn, and prayer by the writer.

A. B. SHELLY, President,
ALLEN M. FRETZ, Secretary.

The minutes of the ministerial conference held the day previous to the conference above reported, will appear in the July number. Want of space prevents their appearing in this.

WOMAN'S MISSION.—Dr. Herrick Johnson says in his published work, "Christianity's Challenge:" "I stand amazed before the revelations of the last decade, as to how a woman may help Christ's kingdom come. What unused and unguessed resources have been lying hid, which this 'woman's work for woman' has called out of the secret places and sent on missionary errands around the world! It is the dawn of a new day, and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born. *It looks, after all, as if the strategic point in the warfare for this world's supremacy were the heart of woman.* That won, and the family is won. And when up goes the family down goes heathenism."

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath."

PROHIBITION SAVES THE BOYS.

The best argument I found in Maine for prohibition was by an editor of a paper in Portland, that was, for political reasons, mildly opposed to it. I had a conversation with him which ran something like this:

"Where were you born?"

"In a village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

There is all there is in it. If the boys of the country are not exposed to the infernalism, the very men are sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who knew not the poison till after they were twenty-one. It is the youth that the beer and whiskey men want.—*Exchange.*

A WORD FOR CHRIST.—A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." Trembling she folded it and sent it off. Back came the answer, "Thank you so much for those kind words. I am an orphan and no one has spoken to me like that since my mother died, long years ago. The arrow shot at a venture hit home, and the young man shortly afterwards rejoiced in the fulness of the gospel of peace. How often do we, as Christians, close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?

SINGING IN THE HOME.—Cultivate singing in your family. Begin when the child is not yet three years old. The songs and hymns your childhood sang—bring them back to your memory and teach them to your little ones; mix them altogether, to meet the varying moods that in after life come over us so mysteriously sometimes. Many a time, and oft, in the very whirl of life, some little thing will wake up the memories of early youth, and we almost see again the ruddy cheeks, the smiling faces and the merry eyes of the schoolmates, some gray-headed now; some moldering in the grave; and anon, the song my mother sang springs unbidden to the lips, and soothes and sweetens all these memories. At other times, amid the crushing mishaps of business, a merry ditty of the olden time pops out its little head, breaks in upon the train of thought, throws the mind into another channel, and light breaks from the cloud in the sky, and a new courage is given to us. The honest man goes singing to his work; and when the day's labor is done, his tools aside, and he on his way home, where his wife and tidy table and cheery fireside await him, he cannot help whistle or sing.—*Baptist Weekly.*

GOOD ADVICE.—Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plough, and prepare him as well for the danger of the skirmish as possess him with the honor of the prize.—*Quarles.*

We are at best but stewards of what we falsely call our own; yet avarice is so insatiable that it is not in the power of liberality to contest it.

FOR THE CHILDREN.

CHILD'S HYMN OF CHRIST.

BY TURNER PALGRAVE.

Thou that once on mother's knee
Wert a little one like me,
When I wake or go to bed,
Lay Thy hands about my head;
Let me feel Thee very near,
Jesus Christ, our Savior dear.

Be beside me in the light;
Close by me through all the night;
Make me gentle, kind and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

Once wert Thou in cradle laid—
Baby bright in manger shade,
With the oxen and the cows,
And the lambs outside the house;
Now Thou art above the sky;
Canst Thou hear Thy children's cry?

Thou art nearer when we pray,
Since Thou art so far away;
Thou my little hymn wilt hear,
Jesus Christ, our Savior dear,
Thou that once on mother's knee
Wert a little one like me.

A TRUE STORY FOR BOYS.

On the afternoon of Christmas Day, religious services were held at the McAuley Mission, on Water street, in the city of New York. One man after another arose in the meeting, and gave testimony to the power of Jesus Christ's grace in breaking the chains that liquor had forged about their souls. Many had been in the lowest depths that a slavery to the accursed traffic could bring them. Some were spending their first Christmas for many years, clothed and in their right minds—sinners saved by grace. After a number of testimonies had been given, a man about thirty-three years old got up and said that he wished to bear testimony to the goodness and the mercy of the Lord to him. He directed his conversation particularly to the boys and young men in the room, warning them against the first glass of liquor. He told them that the first glass of liquor he drank made him a murderer. It was his first Christmas outside of the prison walls in sixteen years! Sixteen years ago he had killed a young man in a quarrel in a saloon. Both of them were under the influence of liquor at the time. He was arrested and tried for murder, only his extreme youth saving him from the gallows. He was sentenced to imprisonment for life. But after sixteen years, owing to his good behavior and the intercession of his friends, aided by the influence of the father and mother whose son he had killed, he was released.

"One night," said he, "I received word to come to the warden's office the next morning. I did not know what he wanted of me, and when I went into his office the next day, judge of my surprise when he said, 'James, you are a free man; you are a free man; you are pardoned.' I cannot tell you how I felt when I walked out of the gate and found myself for the first time in sixteen years a free man. The first thing I did when I got out was to telegraph to my dear old mother, 'Mother, I am pardoned, I am coming home.' My mother was a good Christian mother, and had done her duty in trying to bring her boy up in the fear of the Lord; but when I left my country home and came to the city I fell in with evil companions, and I followed their instructions rather than the warnings and teachings of my good mother. I thought it would make a man of me to drink liquor, but it made me a murderer. I knew my mother would ask me the first thing how it was with my soul, and I was glad to be able to tell her that Jesus Christ had visited me in my prison cell, and that through His grace and mercy I felt that my sins had been forgiven. But I thought that I could never look into the face of that poor mother whose son's life I had taken, and I kept out of her way. But she found me, and as soon as she saw me she put her arms around my neck, and said, 'All is forgiven. Do all you can now to save young men from the curse of liquor.' What wonderful grace is that of our Lord, which enabled that mother to forgive me and even work to get me pardoned! And now, by the grace of God, the rest of the time I have to live I shall do all I can to save other souls from the curse of drink."

The young man's story was true in every particular, and we heard the other side of it in a prayer-meeting up-town a few evenings afterward. It was a wonderful story of God's grace, the way in which that father and mother were brought to the Lord after the death of that son, and how they had devoted their lives during the time that followed in trying to bring young men to Jesus. Every month a sum of money is sent to the temperance missions by these sorrowing parents, and is always registered in the treasurer's book, nameless only, so many dollars "From Friends of the Mission."—*S. T. P., in Evangelist.*

Shun evil speaking. It is a mean and dangerous habit. The criticising, carping, fault-finding spirit is easily cultivated, and alarmingly difficult to shake off. Say good, kind, generous things about people when you truthfully can; when you can not, hold your peace!—*Michigan Advocate.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

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PHILADELPHIA, JUNE, 1888.

GOING WEST.—The brethren C. H. v. d. Smissen and N. B. Grubb, will ere this number reaches the subscribers, d. v. be at Berne, Ind., where the Publication Board of the General Conference will hold a meeting, of which the brethren are members. They also expect to visit a few of the congregations in Ohio ere they return. Bro. A. B. Shelly, a member of the Mission Board, will at the same time with several other members of that board, visit the Mission Stations in Indian Territory. The brethren, in consequence of said meetings, will be from their posts of duty for several weeks. They ask the prayers of the church for themselves and the work entrusted to them.

CONTRIBUTORS.—Have our contributors become weary of well doing? Variety is the spice of life; so variety of contributors treating a variety of topics will give life and strength to a paper. We do not ask for long articles, but expression of your thoughts in a short practical way. We do not ask for revelation of hidden theology, but for the practical revelation of God's Truth. Let the light of the Gospel that has penetrated your heart shine forth that it may illuminate the dark and longing hearts around you.

WHO WILL HELP.—At the Sunday-school convention, held at Schwenksville, last August, a fund was created for the purpose of helping young men who wish to prepare for the ministry and have not sufficient means. Nothing has been heard since. Will some or all of the friends of the cause help to increase the fund before we meet again in convention, which will be in August? Who will be the first to add to the amount? Any contribution, large or small, forwarded to either of the editors of THE MENNONITE will receive prompt attention and the receipt acknowledged in these columns.

TO THOSE IN ARREARS.—All knowing themselves to be indebted to THE MENNONITE for subscription, will confer a great favor by promptly remitting the amount due. The subscription price is small and for that very reason we must urge prompt payment. Donations to help the good cause along are always acceptable.

CORRECTION.—In our last issue we said that the new historical work, compiled by D. K. Cassel, would comprise about four hundred pages, and would be sold at $1.00 a copy. We should have said that the book comprises about *five hundred* or more pages, and will be sold at $1.50 a copy. The book is at present being printed and will be ready for delivery about July. A liberal commission will be paid to agents canvassing for the book. For further information and terms address the compilor and author, D. K. Cassel, 4133 Germantown Avenue, Philadelphia, Pa.

EVANGELICAL ALLIANCE.—The Christian churches of all denominations, of Philadelphia, have formed a permanent organization, under the auspices of the Evangelical Alliance of the United States. The object is to combine the forces of the Protestant churches for the suppression of vice and sin, and the evangelization of the masses. Special efforts will be made by house to house visitation to bring the non-church-going to attend services. Public services will also be held in halls and theatres and elsewhere. The sun of righteousness will thus arise with healing on its wings and shine in many a soul that would otherwise remain dark and sinful.

THE SOLUTION OF THE INDIAN PROBLEM.—At the conference held in the city of Washington, on January 13th, Dr. Shelton, one of the secretaries of the American Missionary Association, said: "The first impression that comes to one studying the Indian problem is discouragement. I have been told recently by good people that it is nigh time that the Indian problem were dead and gone. There is a certain class of people who bring up, first, the amount of money spent; second, the small results; third, the dying out of many Eastern tribes, and the assumption that the Western tribes are dying out at the same rate, and that the whole problem is passing away. But the Indian is not dying out. Careful research demonstrates that he will not die out. When you think of all he has passed through, and look now at what is being done for him, we have every reason to believe that he will not die out. Is there any reasonable result to-day from all this expenditure? We have spent $500,000,000 trying to exterminate him with the rifle, and have failed. I believe the solution of the problem is the extermination of the savage, but in this way: with the Gospel we can exterminate the savage and make a man of him. . . . . The fact that the Indian will not work may be explained on the ground that the Indian serves a God who would not let him work. The solution is: give him the God of the American, then you have opened all the rest to him. Till he has the Gospel, you have given him nothing."

CHURCH NEWS.

PHILADELPHIA.—The work for the Master is continued and all are greatly encouraged with the results of the efforts put forth during the last winter. Interest in church work, in its various branches, has considerably increased.—Another church year has ended, and our register shows that sixteen souls have enlisted in the army of the Lord to battle for right and glory. Eleven were baptized and the others were admitted into membership of the church by the right hand of fellowship.—The Lord's Supper was celebrated by the congregation on Easter Sunday morning. In the afternoon the sacred elements were taken to seven who were sick and indisposed, being thus prevented from uniting with the congregation in the church. Two sisters that were sick then have since been called home. That was to them the last communion on earth, but the blessed evidences left behind assure us that now they are partakers of and communicants in glory with Christ the living bread. The passing away of the two sisters will not soon be forgotten by those who were privileged to be near them. Conscious of their condition and surroundings to the very last moments, they were full of the hope of glory and without being presumptuous, they were certain of acceptance. Remarkable as it seems, both had revealed to them a few hours ere they passed over, the Divine glory, which they said no human tongue was able to describe. These are living testimonials of the reality of the religion of Jesus Christ.—The communion season was preceded by a week's service, during which time the pastor was assisted by Bro. C. van der Smissen and C. F. Hartman. Considering the inclement weather the services were well attended.—Bro. John Harms, of Hillsboro, Kansas, paid us a very pleasant visit a few weeks ago, and spent Sabbath in our midst with his wife. Bro. Harms is an influential man in his home, and an earnest preacher of the Gospel, and is a zealous laborer for the mission cause and strongly advocates an educated ministry.—We had a little small-pox scare in the city, and fears of spreading the contagious disease were entertained. By the use of proper precautions and preventives the loathsome disease was stayed. When will men become wise enough also to use the preventives for staying sin and death? By looking into the world one is almost impressed that the prevalent idea is save the body at all hazard, but let the soul look out for itself. Look unto Jesus all ye ends of the earth and be saved. G.

MARRIAGES.

WASSER—FRETZ.—On April 21, 1888, by Allen M. Fretz, Erwin Wasser, of Applebachsville and Barbara Fretz, of Bedminsterville, Bucks Co., Pa.

BENNER—ROUDENBUSH.—On April 17, 1888, in Philadelphia, Pa., by N. B. Grubb, David L. Benner and Mrs. Mary Roudenbush, both of Philadelphia, Pa.

DEATHS.

SLIFER.—In Philadelphia, on April 20, 1888, Mary Slifer, wife of Jacob Slifer, aged 67 years, 7 months and 13 days. Deceased had been a great sufferer for months from cancer. Resigned to her fate she has borne it cheerfully for Christ's sake, with Christian fortitude, and passed away full of the hope of glory and the blessed assurance of eternal life. Funeral services in First Mennonite church, by N. B. Grubb. Interment in Greenmount cemetery.

COOPER.—On April 12, 1888, near Schwenksville, of consumption, William Cooper, aged 40 years. Funeral services by W. S. Gottshall. Interment in Frankford, Philadelphia cemetery.

BERTOLET.—On April 17, 1888, near Pagleysville, the widow of Abraham Bertolet, in her 80th year. Interment at Bertolet's meeting house. Moses H. Gottshall and Wm. B. Fox officiated.

BUTTERWECK.—On April 20, in Skippackville, of dropsy of the brain, Willie, infant son of John N. and Mary Butterweck, aged 1 month and 3 days. Interment at old Skippack meeting house. Funeral services by W. S. Gottshall and H. H. Johnson.

HARWICK.—In Richland, Bucks Co., Pa., on April 25, of consumption, Elizabeth, daughter of Jacob Taylor and widow of William Harwick, aged 34 years and 20 days. Interment on the 30th at East Swamp. Funeral services were conducted at the house by R. C. Weaver and at the church by A. B. Shelly, who spoke from Col. 3: 2—4.

SHELLY.—In Milford, Bucks Co., Pa., on April 28, 1888, Henry T. Shelly, aged 75 years, 2 months and 11 days. Funeral services and interment on May 3 at West Swamp church, of which Brother Shelly was a consistent member. Funeral services were conducted by A. B. Shelly, assisted by J. Y. Schultz. Funeral text, Gen. 24: 56.

FOR HOME MISSION.

From Church at Trenton, O. -	$ 6.00.
From Mission Society, Mountain Lake, Minn. - - -	15.00.
From Church at Bluffton, O, -	78.40.

J. B. BAER.

From Amanda Shelly, Phila., Pa. 50c.

ALLEN M. FRETZ.

MISSION DEPARTMENT.

OUR MISSION STATIONS.

The following letter we copy from the *Kinderbote:*

ONE DAY IN OUR MISSION.

In the morning Miss Richert comes to wake up the girls; when we are all up, we then go down in our playing-room to wash and to comb. Then the first bell rings to set the tables. Then some girls go down to set the tables, one girl cuts the bread, and one helps to get breakfast on the tables. Then the second bell rings for us to get ready to go to the table. After five minutes the small bell rings for to go down to eat. First we pray. When we are all through eating, Mr. Voth or Mr. Schmidt reads the Bible and prays, then we sing a song all together. After breakfast one girl will wash the large dishes and some wipe, a smaller girl washes the small dishes, the small girls wipe. Two girls sweep the dining-room, one girl the cellar, pantry and kitchen; one girl makes the beds, and one sweeps the hall, steps and the playing-room.

The boys also make their own beds. Some feed the pigs and the calves, sweep their playing-room and the school-room.

Monday is our washing-day; two girls and two boys have to help in the forenoon, and in the afternoon the girls help to wash. After school one girl helps to get the meals ready. The others go into the sewing room to sew, knit, patch and to darn the stockings.

In the evening after supper we sprinkle the clothes. At 6.55 the first bell rings for collection; the girls then go into their playing-room and put on their school aprons, then the small bell rings for the boys to go in the school-room. After the boys are all in, the bell rings for the girls. After we are all in, we sing a song. Mr. Voth then reads from the Bible, and asks the children some questions. We sing some songs yet, after we have prayed. After collection we have study hour. Sometimes we have playing evening on Monday. Before we go to bed Mrs. Voth calls all the girls and then she hears us pray. And then we say good night to her and go to bed. MAGGIE B. LEONARD.

DARLINGTON, IND. TERR.

SUCCESS OF MISSIONS.

A contemporary makes this good point; For two generations the world has listened to the sneer that missionary work in heathen lands is a failure; that it amounts to nothing; that no results are secured. One of the chief apostles of unbelief, Moncure D. Conway, bears unintentional testimony as to its efficacy. The steamer which was carrying him from San Francisco to Australia touched at Honolulu, in the Sandwich Islands. The vessel stopped there only over Sabbath, and the disgust of this traveler at the strictness with which the people kept the day was very great. He expected on landing to witness "merry scenes, islanders swimming around the ship in Arcadian innocence, the joyous dance and song of guileless children of the sun," but his anticipations were rudely destroyed by finding a "silent city," "paralyzed by piety." "Never, in Scotland or Connecticut, have I seen such a paralysis as fell upon Honolulu the first day of the week." This traveler found the stores shut, and in a druggist's shop they would not sell him even a glass of soda. No one being willing to show him the sights of the place, he was compelled to go to church in order to look upon the people. He was impressed by what he saw there, especially at the Chinese church, under the care of Mr. Damon, whose work in elevating the people he cannot help praising. But, after all, he can enjoy little where the Sabbath is kept so strictly, and complains bitterly of the "pietistic plague" which prevails on the island. This testimony to the success of Christian effort in the Hawaiian Island, says the *Missionary Herald*, "is undesigned, but none the less valuable."

To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools. Practically, the whole world is open, the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned. If the cry of the lost nations reached the ear of those young men at Andover, with whom our work began, and would not let them rest, how that self-same cry to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom, and command instant and glowing response!—*Judson Smith, D. D.*

To-day there are 500,000 native Christians in India. Yet there was a time when a discouraged missionary said: "If I ever see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than any thing I have ever seen."

MUCH RUM AND LITTLE MISSIONARY.

A Scotch deacon is said to have sent a cargo of rum to Africa many years ago, and, being a good man, he kindly gave free passage to a missionary on the same ship. It is not so very long since almost all good men believed in rum. In fact, a man was scarcely considered respectable at one time in Scotland if he could not take his toddy like a man.

But how about that cargo of rum and missionary sent to Africa? Does any one suppose that the one missionary would have anything like a fair chance against all that rum. Of course not. Yet this is just a fair sample of what Christian England and Christian America are doing to-day? The ships that go to Africa still carry very much rum and very little missionary.

The writer once went to a well-known Roman Catholic book-store to buy a Catholic Bible. He expressed surprise at the price demanded for the book, remarking that Protestant Bibles could be bought very much cheaper. "Oh, yes," replied the bookseller, "the Protestants are fond of circulating their Bible. They sent out some to Africa the other day along with a cargo of rum." His idea seemed to be that Protestont Bibles and rum went very well together.

It is a terrible sarcasm on the Christianity of these two most Christian nations that wherever their commerce extends in heathen lands, the natives learn to swear in English and to drink and gamble and smoke before they learn to pray or to cultivate the arts and graces of our boasted civilization. Yet it is not astonishing that it should be so, seeing we are content to have half-a-dozen rum-shops to one church at home, and to allow the rum-shops to keep open for six days at least out of every week, while the churches remain closed almost the whole week, opening only for an hour or two three or four times in the seven days.

Why are the churches so slimly attended even during the few hours when they are open? Many answers have been given to this important question; but the one great answer is "Rum." The influence of this cursed thing is everywhere. The rich deacon's son learns to smoke and drink, and then he soon makes up his mind that the church is a bore. The mechanic spends his money in the saloon, and so cannot clothe his family decently enough to appear in church with comfort. He meets bad company in the saloon, too, and becomes like those with whom he associates. The merchant has a more or less direct interest in the liquor traffic which he is not willing to surrender, and his conscience tells him that the liquor business and the church are mutually antagonistic; so he either stays at home or resolves to brazen it out by taking a good pew and giving liberally, but with the tacit understanding that his pet sin must not be rebuked. The pulpit is thus, perhaps, silenced on that subject; the watchman set by Christ on the walls of Zion to sound an alarm at the approach of danger fails to do his duty, and the church sleeps on peacefully.

Surely, surely, the good people of America will soon wake up to the enormity of this evil, and if they cannot agree on anything else, will all agree in saying that the saloon must go, and go at once. It is an awful crime to send rum over to Africa, or out into our Western prairies, to debauch the poor ignorant heathen, and cause them to curse the day when the white man came with his fire-water. Is it any less a crime to debauch our own children with it? Christian voters of America, you are responsible for this thing. It could not exist without your permission. You are, therefore, accessories before the fact to the crime of destroying God's image in your sons and daughters or in those of your neighbor.—*New York Witness.*

INTERNATIONAL MISSIONARY UNION.—The fifth annual meeting of the Union will be held at Bridgeton, New Jersey, July 5—12, 1888 Ministers and others interested in foreign missionary work are invited to be present. All foreign missionaries of either sex, temporarily or permanently in this country, are eligible to membership in the Union, and will receive free entertainment during the meeting. For information address the President of the Union, the Rev. J. T. Gracey, D. D., 202 Eagle street, Buffalo, N. Y.

OFFERING A SON.—"Is it not a great trial to you to part with your eldest son?" said a missionary secretary to a gentleman who had come to London to take leave of his son, who was to embark the next day for a foreign land. "Yes," was the answer, "it is a great trial, but I have been expecting it for a long time. The day my son was born," he continued, "I attended a missionary meeting and was greatly impressed with what I heard. When I went home I took the baby out of bed and holding it in my arms I said to my wife, 'Will you give this boy to the mission?' 'Yes,' she replied, 'I will.' From that time I have been expecting he would go, though he never knew the circumstance till he offered himself for a missionary."

The missionary fields in Japan demand more men and more money. There are now two hundred churches with 15,000 members and one hundred ordained Japanese ministers. The Congregational churches number 4,000 members.

THE SABBATH SCHOOL.

HOME READINGS FOR JUNE.

June 1. 1 Pet. 2: 11—24.
2. Heb. 9: 14—28.
3. Mark 8: 34—38.
4. Matt. 28: 1—15.
5. 1 Cor. 15: 12—23.
6. 1 Cor. 15: 35—50.
7. 1 Thess. 4: 13—18.
8. 1 Cor. 15: 51—57; 1 John 3: 2—3.
9. 2 Cor. 5: 9—10; Rev. 20: 11—15.
10. John 5: 25—29; 2 Pet. 3: 10—14.
11. Matt. 28: 16—20.
12. Mark 16: 15—20.
13. Luke 24: 36—53.
14. John 21: 3—17.
15. Acts 1: 1—11.
16. Acts 2: 1—18.
17. Rom. 10: 9—15.
18. Matt. 22: 1—14.
19. Matt. 23: 27—39.
20. Matt. 24: 42—51.
21. Matt. 25: 1—46.
22. Matt. 26: 17—30.
23. Matt. 26: 36—46.
24. Matt. 26: 67—75.
25. Matt. 27: 33—50.
26. Matt. 28: 1—15.
27. Matt. 28: 16—20.
28. Exodus 24: 1—12.
29. Heb. 8: 6—13; 9: 11—22.
30. Rom. 12: 1—2; Rom. 2: 6—10.

PARENTS AND THE SUNDAY-SCHOOL.

(From paper by Rev. W. D. Armstrong in Presbyterian Review.)

Without discussing the Church's duty towards the children of ungodly parents or the feasibility of Christian parents keeping their children at home and instructing them there let us ask: What is the duty of professing Christians who believe in the Sunday-school and who send their children to the Sunday-school? As the responsibility for the religious education of his children rests upon the parent, he should look upon the Sunday-school as a means devised for his help.

It will be clearly the duty of parents to provide the school liberally with every requisite for carrying on the work, —rooms, books, maps, helps, etc.

It will be his duty to look upon the teacher as his codjutor and friend. Is it not much the truer view to regard the Sunday-school teacher as aiding parents in the discharge of their duty rather than that the Sunday-school teacher should take the first place and plead with parents for help?

It is evidently also the duty of parents to send their children regularly and punctually to Sunday-school. The child should never be allowed to believe that it is a matter of option with him whether he shall go to Sunday-school or not. The teacher should have this confidence when preparing his lesson that when the hour comes for the lesson he is morally certain to find the scholars in their places. The teacher comes to the Sunday-school with loving heart, bringing the store of good things he has prepared for his scholars. It is painful and disheartening for him to find perhaps the very ones he desired most to benefit, absent. It cannot be the duty of the teacher either to "drum up" his scholars or draw them to the school by story-telling or her meretricious attractions. The parents should send them regularly and in good time: I am speakidg of professedly Christian parents.

Again, is it not the duty of parents to see that their children are thoroughly prepared with their lessons when they go to Sunday-school? If they are not prepared snrely not much can be expected from the half hour given by the teacher in the Sunday-school. I say "thoroughly prepared," because the Sunday-school lesson is often very hastily learned, crammed a few minutes before the hour for school. If parents see that throughout the whole of the week the lesson is being learned, several excellent results will be attained. In the first place, there will be little danger of the boy or girl whose lessons are thoroughly prepared wanting to stay at home. In the second place, parents will be brought in daily contact with their children in the study of the Bible. The lesson will be wrought, too, into the very fibre of the child's mind and heart, and the teacher will be able to utilize his hour to the very best advantage.

Nor is all done when the Sunday-school is over. When the children come home they will be glad to tell their parents what they have learned at school. The wise father or mother will not be slow to take advantage of such an opportunity to deepen the hallowed influence of the truth of drawing out the child's heart towards themselves and deeping, it may be, his respect for his teacher.

God loves to give; and he loves to have his people give. He does not like to have them covetous; he does not like to see them hoard; so when we learn to give, we become like him.

A religion that never suffices to govern a man will never suffice to save him; that which does sufficiently distinguish him from a wicked world will never distinguish him from a perishing world.—*Howe.*

"Henceforth my heart shall sigh no more
For olden time, or holier shore;
God's love and blessing then and there
Are now, and here, and everywhere."

INTERNATIONAL S. SCHOOL LESSONS.
1888, Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. June 3rd.

JESUS CRUCIFIED.—Matt. 27: 33—50.

GOLDEN TEXT:—He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 8.

Our lesson to-day brings us to the closing scenes of our Savior's life in the flesh. After the events of last lesson, Jesus was taken before the Sanhedrim, when it assembled in the morning. From there he was sent to Pontius Pilate, the Roman governor of Judea, who, though reluctantly consented that Jesus should be crucified. It was nearly nine o'clock, Friday morning when the place of crucifixion was reached, at which time our lesson to-day begins.

V. 33. The place of crucifixion was Golgotha, (Hebrew) Calvary (from Latin)—the place outside of Jerusalem where criminals were put to death. The name signifies—the place of a skull.

V. 34. Before nailing Jesus to the cross the executioners or probably, as LIGHTFOOT suggest, some of the wealthy ladies of Jerusalem, in order to alleviate his sufferings, gave him to drink vinegar with gall—some bitter herb. He would however not drink. He would take nothing to cloud his faculties. He came to suffer for sinners, and would therefore not take any method of avoiding the full penalty.

V. 35. Crucifixion was the most cruel of all deaths, and was inflicted only on the worst criminals. This most cruel death the Son of God had to endure that man might be saved from eternal death. In the birth, through the life, and in the death of Jesus, we see the fulfillment of prophecies; even concerning the distribution of his clothing, David in his prophecy concerning the sufferings of the Messiah, Ps. 22, had made mention, and was now fulfilled.

V. 36. They watched him there,—the soldiers to see that he would not be taken from the cross before he was dead; the women that had followed, with John were watching from afar off, and sympathizing with him in his sufferings.

V. 37. The accusation over his head was written in three languages—Hebrew, Greek, and Latin, so that all could read. Pilate was no doubt unconscious of the great truth which he wrote here in jest; it was here that Christ began to reign. In death he triumphed as king. It was through the cross that he should come to the throne. Through crucifying the flesh our hearts become the throne of Jesus the king.

V. 38. Isaiah had prophecied that Christ should be reckoned with the transgressors; this we also see fulfilled here. Two robbers were crucified with him. One of these, affected perhaps by Christ's bearing under the severe sufferings, and by his words together with his previous acts, repented of his wickedness, was converted and forgiven, and began even on the cross that new life which could be developed and nurtured in Paradise.—Luke 23: 39—43.

V. 39—44. Jesus Mocked.—How intense must have been the sufferings of the cross, let alone the great suffering he endured as a sin-offering for the world, and then while thus suffering to have those passing by revile him, while the chief priests, scribes, elders, and the robbers combined to mock him as a pretender! Yet he opened not his mouth in complaint. All he had to say to humanity in his dying hours, were words of love, compassion and forgiveness, see I Pet. 2: 23.

Vs. 45—50. Jesus Dying.—Three hours of great bodily suffering were followed by three hours of natural darkness, in which we may well suppose that Jesus suffered the pangs of the world's sins. The darkness was emblematic of eternal death to all unrepentant sinners. Jesus was now, as his words at about the ninth hour, when the darkness vanished, indicate—forsaken of God. Here is the culmination of his vicarious sufferings where they turned into victory, for the forsaking was at an end as darkness vanished. The words of Christ may either have been misunderstood, as the first part sounded much like the name of the great prophet Elijah, and were taken to mean that Jesus called him to come and help him; or as some suppose the words in vs. 47, 49, were spoken in mockery. Matthew does not tell us, what the cry referred to in v. 50 was, but I think we can with right conclude that it was no cry of agony, but a shout of victory. By comparing the accounts of the four evangelists we find that Jesus spoke seven times from the cross; of these Matthew only gives one, v. 46. I think this cry to which he alludes here was the sixth,—"It is finished."—John 19: 30. After this cry he spoke the words commending his spirit into the hands of his Father, Luke 23: 46, and yielded up the ghost,—surrendered his life freely as an atonement for sin.

There is another thought in v. 42 which we will not overlook,—the possibility unto faith in Christ, expressed by the mockers. If Christ would show his power by coming down from the cross they would believe. There are grave doubts concerning this, though; they would have found some other excuse for rejecting him, for he did more than come from the suffering cross; he rose from the sealed tomb, and yet they did not believe, while the Gentile centurion as well as the thief believed in seeing him die. It is his death that gives us the ground of faith in him as the Savior of the world—as king of Israel. It was this ground upon which the Apostle Paul was resting his faith when he wrote the words of our Golden Text, showing that the humility and obeidance of Christ unto the death of the cross, was what gave Him the subsequent honor of "being highly exalted, with a name above every name," commanding the obeisance of all humanity, to the glory of God the Father, with whom he was equal before his humility. Read Phil. 2: 6—11.

Lesson 11. June 10th.

JESUS RISEN.—Matt. 28: 1—15.

GOLDEN TEXT.—But now is Christ risen from the dead, and become the first fruits of them that slept.—I Cor. 15: 20.

The events immediately following the crucifixion, are (1) Rending of the veil of the temple. (2) The earthquake, whereby graves were opened. (3) Christ acknowledged as the Son of God by the centurion at the cross. (4) The watching of the women. (5) Piercing Jesus' side with a spear. (6) Taking Jesus from the cross. (7) Burial.

The burial took place between five and six o'clock on Friday afternoon before the Passover Sabbath. It was different from the present mode of burial. The grave was cut into a rock, into which the body was laid, and then closed with a lid or door, fastened with a great stone, and to make sure that the body could not be removed, the stone was sealed, and four soldiers placed to guard the grave.

I. *The Open Sepulchre*, v. 1—4. Women were the last at the cross, and the first at the grave. The grave was not visited on the Jewish Sabbath,—our Saturday, but early on Sunday morning, the first day of the week, the day adopted by the Christian church as their Sabbath on account of Christ's resurrection, came to the grave a number of women to see the Sepulchre, or as Mark says, to anoint the body of Jesus. Matthew mentions but two women; that there were three we learn from Mark, and there may have been more. How changed the scene at the tomb; the stone was rolled away, the door was open, an angel was sitting near by, while the guard had either fled in terror or were lying about "as dead men." In the grave was no dead Jesus. While the women were going there, there was an earthquake. An earthquake at the death of Christ, signifying the breaking of the power of sin over the human race. An earthquake at the resurrection of Christ; signifying the breaking of the power of death and the grave.

II. *The Angel's Message*, v. 5—8. The heavenly messenger at the grave was not only to roll back the stone from the door, but he also had a message to the seekers. Angels are always spoken of as having a lively interest in the work of salvation. An angel brought the news of the birth of a savior to the shepherds on Judea's plains; an angel published his resurrection. They are ministering spirits to God's children; the other world is close to this, and we have multitudes of defenders there. "Fear not," was the message to the shepherds; "fear not ye" was the message to the women at the grave. I think we can emphasize *ye*. The keepers and the enemies of Christ have reason for fear, but those who are seeking him, shall not fear; they shall rejoice in a risen Savior. But the message was not only to the women; they were to carry it to the disciples, and this should be done in haste. In haste they did it with fear and great joy. Each one of us has his work to do for his risen Savior; neither amazement nor joy must keep us from doing it. We should not stop to wonder, nor rejoice, but go on our mission to others, and wonder and rejoice as we go. Women received the first announcement of the resurrection, and the first commission to publish it; and shall they not still rejoice and go forth publishing it?

III. *Meeting Jesus*, v. 9—10. By comparparing the different accounts, we find that the appearance of Jesus, in v. 9, was not the first appearance. Mary Magdalene appears to have been away from the other women and Christ appeared to her seperately (John 20: 11). While the other women were going to tell the disciples Jesus appeared to them in the way.

IV. *The False Report*, v. 11—15. While the women were going to publish the news to the disciples, the guard were going, to report it to the Pharisees; the one to publish it for the world's redemption, the other to conceal and counteract it. Satan commenced his work to hinder, when the disciples began to publish. That the guard told the simple truth there is no doubt. How shall the chief priests and elders cover the great truth of the resurrection. They could indeed do unto him as was prophecied of him, but now, having been raised from the dead, they could do nothing more against him. The resurrection could not be denied, hence his almighty power must be accepted. But to cover it they resort to deception and bribery. "They gave large mony,"—Since the punishment for sleeping on guard was death, the soldiers could not so easily be persuaded to criminate themselves; however much money induced them to do so. They were to report that the disciples stole the body of Jesus while they slept. Here is a whole heap of absurdities: 1. It is not likely that so many men would all fall asleep in the open air, at once. 2. It is not probable that a *Roman guard* should be found off their watch, much less asleep when the punishment was instant death. 3. They could not have been so soundly asleep as not to be awakened by the noise that would necessarily be made. 4. It is not likely that the disciples could come and go with a dead body without being perceived by some one. 5. If the guard were asleep they could not know that the disciples or anyone else stole the body. If their testimony is worth anything, it is that while they were asleep they saw men stealing the body and recognized them as the disciples. Their own absurd testimony would prove the resurrection of Jesus as fully as the theft. This absurd testimony can not stand when the *Truth* reveals itself. Paul who had according to the straitest sect lived a Pharisee, could, after the manifestation of the living Jesus defend His resurrection before Agrippa in bold words, Acts 26, and write the words of our Golden Text to the church at Corinth.

The resurrection of Jesus is, 1. The crowning proof that he was the Son of God. 2. The proof of immortal life beyond the grave. 3. An assurance of our justification with God through faith. 4. The assurance of our own resurrection. 5. It teaches the spiritual resurrection; that, being dead to sin, we should be alive unto God. 6. It is the foundation of the church, the inscription on her banners, the strength and comfort of every Christian heart, and the grand hope of humanity.

Lesson 12. June 17th.

THE GREAT COMMISSION.—Matt. 28: 16—20.

GOLDEN TEXT.—The Lord gave the word: great was the company of those that published it.—Ps. 68: 11.

After the resurrection, Christ spent forty days on earth appearing visibly at different times to his followers. Our lesson to-day records the eighth of these appearances and contains in brief the last commission to his disciples. In our last lesson we saw that the word which Jesus sent to his disciples through the women, was that he would meet them in Galilee. Matthew says nothing of the subsequent appearances in Judea. He passes to record the more important meeting in Galilee.

I. *The Great Meeting*, v. 16—17. Paul mentions an appearance of Jesus to over "five hundred at once," (I Cor. 15: 6), which I think we can harmonize with this meeting. True, it says "the eleven disciples," v. 16, but from that we infer that the eleven were the ones in particular that left Judea and went into Galilee to meet with Jesus while the "five hundred," were undoubtedly from Galilee. In v. 17 we find that "some doubted;" it is not at all probable that any of the eleven were still in doubt, as Jesus had at different times appeared to them. Thomas had doubted but his doubts were removed eight days after the resurrection. These doubters were of those who now for the first time since his resurrection saw him. This meeting was undoubtedly held on the mountain where Christ preached the memorable "Sermon on the Mount." Let us not confound this meeting with that on mount Olivet at the ascension, Luke 24: 50—53; Acts 1: 12. Why is it recorded that "some doubted?" To show that since the people were very incredulous, those doubts were finally removed, and they were obliged to yield to the many infallible proofs, leaving *us* sufficient evidence that *we* need have no doubt.

II. *The Great Commission*, v. 18—20. The plan of salvation, though now completed, was not to stop here. It must be published to all the world, since it was effected for the world. To have this work done Christ commissioned his followers to do it. The commission was, "Go ye therefore." As reason for acting on this commission Jesus spoke v. 18. "All power is given unto me;" "I have dominion over all the earth, all is mine; go everywhere. I have all power in heaven, therefore in going you act under divine authority and the blessings of heaven will follow your labors." This commission embraces 1. The duty to disciple (make disciples of) all nations. Though the early church has done its duty faithfully, and many nations have been brought to a knowledge of salvation in Jesus; there are still nations sitting in the darkness of heathendom, and so the commission is still in force, and we should consider it as to us. The work included in this part of the commission is, (1) teaching and publishing the Gospel, convincing those in darkness of the error of their way and bringing them by strong entreaties to the Gospel feast, and preaching repentance and remission of sins in the name of Jesus; (2) baptizing believers in the name of the triune God, thus allowing them to make an open profession of their faith, and admitting them into the visible church, while they at the same time make the covenant of a good conscience toward God. This may be called missionary work proper and includes both home and foreign work. The commission embraces 2nd, the work for those who have been brought into the visible church, which may be called pastoral work. This is to teach and train to observe, not merely profess but also do; and not merely profess and do but also watch over Christ's commandments. This include: attentive study of the instructions of Christ; watching with prayer against temptations; and watching for the fulfilment of Christ's prophecies. All things, etc., The doctrine and precepts of Christ, nothing less and nothing more, are the proper subjects of Christian faith and practice; including however the Old Testament and the inspired writings of the Apostles.

What encouragement for such a great undertaking? Were they to do the work alone and on their own responsibilities? No, hear Christ's closing words: Lo, I am with you alway. Have we less in our missionary efforts? No, even unto the end of the world. Mark tells us that the promise includes the power to work miracles, to cast out devils, and to speak with tongues, and all needed protection from harm. John records the promise of the Holy Ghost and authority to remit sins. All needful help and encouragements are given to us as to the Apostles with this great commission. Let us not forget that it is the nature of a living Christianity to be missionary. Max Mueller says that of all religions, only the missionary religions are living. That church is dead which is not anxious to preach the Gospel to every creature.

Lesson 13. June 24th.

REVIEW—THE LIFE OF CHRIST.—Gospel of Matthew.

We have now for a year been studying the life of Christ from Matthew's gospel, from which we had 48 lessons, besides the review lessons for each quarter. It will be well therefore in connection with the review of this quarter to take, as it were, a bird's-eye view of the life of Christ, impressing thereby the main facts and incidents upon our minds. We can thus have a lasting picture of the life of our Savior ever before us. Instead of special review notes on the lessons of this quarter, I give below an outline of the life of Christ with questions. The questions can be assigned to the scholars the previous Sabbath, and both teacher and scholars can prepare to answer them; or the teacher might prepare himself well and use the topics and questions as an outline of discussion in the class. In either case, it is above all necessary that by both teacher and scholars, the lessons of the

past year be well reviewed before coming to the class.

The Life of Christ. I. *His Birth and Early Life.* When and where was Jesus born? His mother's name? What can you say of a certain star in connection with his birth? In what place did Jesus live? For how many years? What was his occupation? When, where and by whom was he baptized?

II. *The Time and Place of His Ministry.* How old was Jesus when he began his public ministry? How long did it last? In what two countries was most of it spent? What other countries did he visit? Name the chief cities in which he taught. Name two mountainss, a lake and a river connected with his life.

III. *His Teachings.* What sermon of Jesus is recorded? In what way did he did he do much of his teaching? Name some of the principal parables he spoke. Give some of his illustrations. What were some of the leading truths he taught?

IV. *His Miracles.* Name some of the principal miracles. What was the purpose of these miracles? Over what evils and enemies of men did they show our Savior's power? Were they all miracles of help and blessing?

V. *Incidents Showing Christ's Character.* How did he gain the victory over temptation? Name the different temptations. What did his example teach about the Sabbath? What was revealed concerning him on the Mount of Transfiguration? What by his night of prayer? By his washing the disciples' feet? By his agony in the garden? By his words upon

VI. *The Atonement on the Cross.* By whom was Jesus betrayed? Where? By whom condemned? On what occasions was he mocked? Where was he crucified? How many times did he speak on the cross? How long did the crucifixion last? What happened at its close? Where was Jesus buried?

VII. *His Resurrection.* How long was Jesus in the tomb? When did he rise? Who saw him first? How many times did he appear? For how long? What was his last message to the church? What was his last act on earth? When did he ascend to God? What promise did he leave all believers concerning his presence with them?

Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

No mortal can with him compare,
Among the sons of men;
Eairer is he than all the fair
That fill the heavenly train.

He saw me plunged in deep distress,
He flew to my relief;
Eor me he bore the shameful cross,
And carried all my grief.

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THE
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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —I COR. 3: 11.

For the Mennonite.

CHURCH ESTRANGEMENT.

BY S. G.

The estrangement from the Church is
Gayety, fashion and fine dress.
There is estrangement in all this,
All of God's children must confess.

Many there be that make display
In fine attire, and haughty steps,
In gay pride and selfishness; they sway
In luxury, and often fret.

Since they have not the best kid glove
To show superiority,
Forget the humble Jesus' love,
Who suffered death to make them free.

The poor, they can't afford all this,
Become estranged; don't gather in.
All haughty pride will heaven miss;
God's word says, it is vain and sin.

God's word stands firm, it cannot fail,
It teaches man that he is frail.
All they that keep God's commandments
Will at death from earth to heav'n sail.

For the Mennonite.

TIMELY TOPICS.

BY JOSEPH S. TAYLOR.

The General Conference of the Methodist church, which was in session in New York during the entire month of May, has attracted unusual attention. Nor is this strange. The representative body of a church that has a membership of more than two million and raises more than a million for missions, might well attract attention. We all admire the aggressive spirit of the Methodist church. Wherever civilization has planted homes in this country, in every village on the remotest frontier, you will find a Methodist church. It is a splendid fighting church, and like the Michigan revivalist, "loves to worry the devil."

The General Conference, as the reader is aware, meets but once in four years. It is not only the legislature, but also the court of highest resort of Methodism. Its acts and decisions are therefore of great concern not only to the millions who belong to the church, but to civilization. Hence, contrary to its common practice, the secular press has condescended to print daily daily columns of information concerning the deliberations of a religious assemblage.

The questions which elicited the wildest interest were the admission of female delegates, the status of Bishop Taylor, the lengthening of the time limit, and the election of Bishops.

There were four women who had been chosen to represent their conferences in the General Conference. Among these was Miss Frances Willard, who has achieved a world-wide reputation as president of the W. C. T. U. and as a brilliant lecturer. It was seen from the first that the woman question would be a delicate and a difficult one. It was impossible to keep the speakers from going off into sentiment and forgetting the merits of the question, which was not whether the ladies claiming seats were qualified to discharge the duties of a delegate, but whether there was any warrant for their admission, in the organic law of the church. Every now and then a speaker would appeal to the gallantry of the male delegates, would discourse eloquently of the high social and intellectual character of the women applying for admission, and wind up with a general eulogy of the sex. Though this was not at all to the point, it had its influence, and the final vote against the women was by no means so large as to give that side a decided victory. The convention concluded, quite properly, that "layman" in the church law does not mean "woman," and that therefore women delegates are ineligible to a General Conference until the law shall have been changed. It, however, attested its confidence in woman by making provision for the changes necessary to remove the disability which now debars her from the General Conference.

Contrary to the general expectation outside of the Conference, that body changed the time of the pastorate from three to five years. A majority of the committee to which the matter had been referred reported in favor of four years. A minority reported for five years, and the Conference adopted the minority report. This is a very important piece of

legislation for Methodism. For many years there has been dissatisfaction both among the ministry and the laity owing to the great inconvenience of frequent changes. Especially was this the case in the large cities. It is next to impossible for a pastor to get even fairly well acquainted with a large parish in three years, and if at the end of that period he is obliged to pull up stakes, his usefulness is largely destroyed. Just as he is ready to begin his work, a stranger steps in and he steps out; unless he be continued, which, however, is a mere contingency, and requires that he should hold himself in readiness for the commands to march. To add two years to the time-honored limit is a radical step, and experience it is expected, will prove that it is a step forward and not backward.

Bishop Taylor's case marks another era in Methodist legislation. Four years ago this brave old warrior was appointed by the General Conference as "Missionary Bishop to Africa." He organized a band of volunteers, as all the world knows, and entered the heart of the dark continent to establish self supporting missions. He was the first Missionary Bishop ever appointed and the nature and duties of his office were so ill defined that a misunderstanding arose between him and the Missionary Society. The result was, I believe, that he was without salary and other necessary support. The present Conference, after listening to his report, came gallantly to his defence. They decided, among other things—

1. That a Missionary Bishop is a *real* bishop, possessing full episcopal functions, but limited to the field over which he has been appointed.

2. That a Missionary Bishop is responsible, under God, to the General Conference only.

3. That a Missionary Bishop shall be supported out of the episcopal fund and not by the Missionary Society.

Bishop Taylor says if Conference will only send him he will carry the word of God fearlessly anywhere; and he thinks he knows better the needs and methods of his work than "good men nine thousand miles in the rear."

Rev. Dr. Thoburn was appointed later in the session Missionary Bishop of India and Malaysia. This is, therefore, the second appointment of the kind and the appointee of course has the same status as Bishop Taylor.

But if the questions already enumerated were important, by far the most exciting business of the Conference was the election of the bishops. At the close of the last General Conference there were sixteen regular bishops and a missionary bishop. Since then three of the board have died, leaving only thirteen bishops besides Bishop Taylor. The present Conference has elected five regular bishops and one missionary bishop, so that now the episcopal board consists of twenty men, including the missionary bishops, who, as we have seen, possess full episcopal functions but are limited to special fields.

The gentlemen who were elevated to the episcopacy are the following:

1. Rev. Dr. J. H. Vincent, of Chautauqua fame;

2. Rev. Dr. James N. Fitzergald, of Newark;

3. Rev. Dr. Isaac W. Joyce, of Cincinnati;

4. Rev. Dr. Goodsell, of New Haven;

5. Rev. Dr. J. P. Newman, of Washington;

6. Rev. Dr. J. H. Thoburn, Missionary Bishop of India and Malaysia.

Of these Dr. Vincent and Dr. Newman are best known in the East, the former by reason of his connection with the Chautauqua University and the latter on account of his relation to the Grant family.

It is strange how a discussion often reveal ssecrets. I do not wish to prolong the controversy on "Faith-Ealing," but only to publish the discovery I have made through Bro. Fretz's article in the May MENNONITE. I find that he is no more a "faith-healer" than I am, though I was led to believe from his previous utterances that he was one.

John Elsey, of this city, is a wealthy Washington Market fish merchant. He and his wife are both faith-healers. Recently Mr. Elsey contributed money to build a faith-cure chapel in Jersey City. During the dedicatory services Mrs. Elsey gave the following testimony:

"My husband would sooner cut his throat than have a doctor now. I had four trying to cure me—homeopathic, allopathic and a mind-curer—but the fifth, Jesus Christ, did what none could do. *Away with the doctors! They do no good. Doctors, misery, and the devil go hand in hand.*"

This is the creed of a real faith-healer. And the following is the creed of Bro. Fretz:

"If I had a limb broken my faith would not allow me to leave the matter to God, without putting the dislocated parts to their proper place, and if needs be make them firm, so as to remain there. . . . . I think it is unwise to discard all medicines and material means for restoration. . . . . When I am sick and feel that I should consult a doctor or take medicine I do so. Why should the use of medicine be considered as indicating any lack of faith?

This is precisely what I should say; but it is not the talk of a faith-healer. I believe as profoundly in the efficacy of prayer as Bro. Fretz, but with him, I also believe that I must do my share in answering my own prayers.

For the Mennonite.

FOLLOW CHRIST.

In a former issue of the MENNONITE I noticed an article on estrangement from the church. I can testify by experience that gayety, fashion, and pride of life, are the means of estrangement, yea, obstacles and means of the vile adversary to estrange people from entering in at the strait gate into the fold of Christ. He said, I am the way, and the truth, and the life; and no man cometh unto the Father but by me. His life was and is a pattern of deep humility.

Dear pilgrims, let us all strive for King Emanuel, and let us all follow His footsteps, and become his disciples indeed. By this shall all men know that ye are my disciples, if ye have love to one another and keep my commandments. The meek and the humble shall be exalted when Jesus comes to gather His jewels home to glory. Amen. S. G.

THE JOY OF PARDONING.

A Cincinnati paper tells the following story of the last moments of the official life of Governor Noyes, of Ohio:

While an immense crowd of people was collecting about the State House early in the day, to witness the inaugural ceremonies an affecting incident was taking place in the executive chamber, of which there were but one or two eye-witnesses. Hundreds of guests had called, and scores were calling to say their good-byes to Governor Noyes. Among those who entered the chamber was an old man, thin, wrinkled, pale and gray-haired, and much bent by age and manifest suffering. He timidly asked to see the Governor, who stepped aside to a window with him. The old man said he would have called before, but had been sick. He came at that late hour to make an appeal for the pardon of an erring son who had been confined in the penitentiary for seven years, and who had three more to stay.

"What is the name of your son?" asked the Governor. The old man gave it. Governor Noyes then, without making him any definite reply, requested him to step into his private room, and wait till he was at leisure.

The fact was, the pardon had been granted early that morning, and the old man's daughter had already gone to carry the pardon to her brother and accompany him from the penitentiary to the Governor's office. In a few minutes the liberated man arrived with his sister, neither expecting to find the father there, and the father not dreaming that the pardon had already been granted. One can readily imagine the scene as the Governor conducted the two to his private room. The son flew to his father and embraced him, and then flinging his arms around the Governor's neck, covered his face with kisses. The old man, overcome by the great happiness of the moment, sank into his chair sobbing like a child. There were no dry eyes in that room, and those who, a few moments later, were talking and chatting with the retiring Governor in the reception room, little imagined in what a touchingly pathetic scene he had been a participant. The liberated man has a wife, a child eight years old, as sister and aged parents.

Jesus Christ has far more joy in pardoning lost sinners.—see Luke 15: 10. Human words can not expresss His anxiety to gather a dying world in His arms—See Luke 13: 34.

THE EYES OF GOD.

Reader, think of the eyes of God. They are everywhere. In every house, in every field, in every room, in every company—alone or in a crowd—the eyes of God are always upon you. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv: 3); and they are eyes that read hearts as well as actions.

Live as in the sight of God. This is what Abraham did—he walked *before* Him. This is what Enoch did—he walked *with* Him. This is what heaven itself will be—the eternal presence of God. *Do* nothing you would not like God to see. *Say* nothing you would not like God to hear. *Write* nothing you would not like God to read. *Go* to no place where you would not like God to find you. *Read* no book of which you would not like God to say, "Show it Me." Never spend your time in such a way that you would not like to have God say, "What art thou doing?"

I advise you to study the 139th Psalm, and learn it by heart.—J. C. RYLE.

Those eternal bowers
Man hath never trod,
Those unfading flowers
Round the throne of God:
Who may hope to gain them
After weary fight?
Who at length attain them,
Clad in robes of white?

He who gladly barters
All on earthly ground;
He who like the martyrs
Says, I WILL be crowned;
He whose one oblation
Is a life of love;
Clinging to the nation
Of the blest above.

—*St. John Damascene.*

The first great thing in religion is to *receive* Christ; the second is to *live upon him;* and the third is to be *forever with him.*

For the Mennonite.

A TRIP TO OHIO AND INDIANA.

On the 21st of May, the writer in company with bro. C. H. A. v. d. Smissen, left Philadelphia, to attend a meeting of the Publication Board of the General Conference, at the publications rooms, Berne, Ind.; also to visit a few of the churches along the way. Our first stop was to be with the brethren in Butler county, Ohio. When we reached Cincinnati, we found that the north bound train had left, thus obliging us to wait about six hours for the next train. We then took a stroll through the city and visited a few places of interest. At last reaching the Y. M. C. A. rooms, we entered and were very cordially received, and invited to remain for the noon-day prayer meeting, when by request we took charge of the meeting. Strangers though we were, we yet, at once recognized each other as children of the one Father. It was a moment of joy to us when on our journey we could draw aside and quietly unite at the throne of grace, away from the bustle and commotion of the busy world. We were encouraged by the earnest prayers of the assembled, in behalf of the "work and calling, of the visitors." We left Cincinnati and reached Overpeck towards the evening of that day. We were met at the depot by Bro. Joseph Augsburger, the elder of the church. The assistant pastor, is John Augsburger, a brother to the Elder. Once among the brethren, we were at home. The first appointment was filled in Augsburger's church, on the evening of our arrival, by bro. v. d. Smissen, who lectured on the history of our church. The next morning services were conducted in German, and in the afternoon in English. At the request of elder Augsburger we had the pleasure of introducing infant consecration in the afternoon service. At the close of the service, Bro. John Kennel and his wife came forward with their child, asking that after the custom of our forefathers we invoke the benediction of heaven on their child. It was a supremely solemn moment to the assembled congregation. We trust many may have been impressed with a sense of duty towards their children in bringing them up for the Lord and His service. In the evening of that day another appointment was filled, at Collinsville, where bro. v. d. Smissen again lectured on the history of our church to a large and appreciative audience. The few days spent with the dear people here, were days that were pleasant and, we trust, profitable to all. Once more would we extend heart-felt gratitude for the love and kindness enjoyed at the hands of the many who so endeared themselves to us.

On the 24th, we left Collinsville, for Berne, which place we reached in the afternoon. The Board convened at once, and all settled down for five days hard work. The meeting was a pleasant one; and the work that by God's grace we were permitted to accomplish, we hope will be appreciated and will prove a vast blessing to generations to come. The German Hymn Book, now in use in our churches, will be published with music. A few changes will be made, which we can not now stop to explain, but we wish to emphasize that the new book is so arranged that it can be used with the old, without any inconvenience. During our stay here we filled several appointments, where we were permitted to bear testimony in behalf of our blessed Master.

Our work finished, and about an hour of pleasant conversation with the brethren, we bid adieu and on, ever onward, we went to fill other appointments. We reached Bluffton, Ohio, late in the evening of the 30th, where bro. Peter Althouse met us as we stepped on the platform. In a few minutes we reached his house and were very kindly entertained until the next morning. At an early hour we were driven over the beautiful roads and through the pleasant country to the brick meeting house, two miles west of the town, where a large audience greeted us. Here we renewed old friendship and formed new acquaintances. (Several years ago the writer spent several very pleasant days among the dear brethren.) Bro. John Moser is the elder of this church, and the brethren Chr. Zimerly and Benj. Dueller are his assistants. In the evening we conducted a service of song, which was a new feature for the people here, but the large audience showed the high appreciation of the service in word and fact. The next day we conducted service again morning and evening, but this time in the white meeting house, near Reily Run. The few days passed so rapidly that we could scarcely become reconciled to the fact that we must press on, to meet other appointments. Early the next morning we took the train at Columbus Grove, looking forwards to Wadsworth, as our next stopping place, which place the writer reached on Saturday evening, June 2; Bro. v. d. Smissen having been met at Mansfield by his father, who took him to his home to spend the Sabbath. At Wadsworth we made a few hurried visits and filled several appointments on Sunday, and at seven in the evening we left and reached home late the following evening, and Bro. v. d. Smissen the next day. Thus we ended our hurried trip, bodily weary, but spiritually refreshed and encouraged. We rejoice over the consciousness of being engaged in the Master's work, and we hope all the efforts put forth will redound to His honor and glory, and to the salvation of souls.

N. B. GRUBB.

Phila., Pa., June 15, 1888.

WHAT CAME OF BEING TOO LATE.

A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station at which the cars usually passed each other. The conductor was late, so late that the period during which the down train was to wait had nearly elapsed; but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been behind time.

A great battle was going on. Column after column had been precipitated for eight mortal hours on the enemy posted along the ridge of a hill. The summer sun was sinking to the west; re-enforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge, or everything would be lost.

A powerful corps had been summoned from across the country, and if it came up in season all would yet be well. The great conqueror, confident in its arrival, formed his reserve into an attacking column, and ordered them to charge the enemy. The whole world knows the result. Grouchy failed to appear; the imperial guard was beaten back; Waterloo was lost; Napoleon died a prisoner at St. Helena, because one of his marshals was behind time.

A leading firm in commercial circles had long struggled against bankruptcy. As it had enormous assets in California, it expected remittances by a certain day; and, if the sums promised arrived, its credit, its honor, and its future prosperity would be preserved. But week after week elapsed without bringing the gold.

At last came the fatal day on which the firm had bills maturing to enormous amounts. The steamer was telegraphed at daybreak; but it was found on inquiry, that she brought no funds, and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late; they were ruined because their agent in remitting had been behind time.

A condemned man was led out for execution. He had taken human life, but under circumstances of the greatest provocation, and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve; a favorable answer had been expected the night before; and, though it had not come, even the sheriff felt confident that it would yet arrive in season.

Thus the morning passed without the appearance of the messenger. The last moment was up. The prisoner took his place on the drop, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind.

Just at that moment a horseman came in sight, galloping down hill, his steed covered with foam. He carried a packet in his right hand, which he waved rapidly to the crowd. He was the express rider with the reprieve. But he had come too late. A comparatively innocent man had died an ignominous death, because a watch had been five minutes too slow, making its bearer arrive behind time.

It is continuously so in life. The best-laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is "behind time." There are men who always fail in whatever they undertake, simply because they are "behind time." There are others who put off reformation year by year, till death seizes them, and they perish unrepentant, because forever "behind time."

Five minutes in a crisis is worth years. It is but a little period, yet it has often saved a fortune or redeemed a people. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is being behind time.—*Freeman Hunt.*

Some years ago a party of twenty persons, says the *Moravian*, mostly from Chicago, some of them Mr. Moody's helpers, started on a mission to the Holy Land. They have been joined by English sympathizers, and form a community with a common purse. A letter in the Boston *Advertiser* speaks favorably of them. Simple allegiance to Christ and practical well-doing constitute their profession and purpose. Their life is so unselfish and unworldly, their relief of the poor and sympathy with every class have been so spontaneous and sincere that they have won the appreciation of Mohammedan and Bedouin alike, and even the wretched fellaheen sing their praises. Some Temanite Jews from Arabia have been helped by their ministry, and the fierce transjordanic tribe of the Adawns welcome their teachings. The leader of this party was H. G. Spafford, a well known lawyer and Christian worker.

There is no death, but a change of state. We die, yet we live. What wondrous love, O God! No death! We carry ourselves to the other world, otherwise we go not there.

Sin first is pleasing, then it grows easy then delightful, then frequent, then habitual then confirmed; then the man is impenitent, then he is obstinate then he is resolved never to repent, and then he is ruined.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

ONLY ONE.

Who knows of the steps it takes
To keep the home together,
Who knows of the work it makes?
Only one—the mother.

Who listens to childish woes
Which kisses only smother,
Who's pained by naughty blows?
Only one—the mother.

Who knows of the untiring care
Bestowed on baby brother,
Who knows of the tender prayer?
Only one—the mother,

Who knows of the lessons taught
Of loving one another,
Who knows of patience sought?
Only one—the mother.

Who knows of the anxious fears
Lest darling may not weather
The storm of life in after years?
Only one—the mother.

Who kneels at the throne above
To thank the heavenly Father
For that sweetest gift—a mother's love?
Only one—the mother.

—*Home Journal.*

FAMILY WORSHIP.

Fathers and mothers, what are you doing for your children's souls? You feed their bodies and clothe them, you talk to them about the things of this life, and have plenty to say about little matters, but what have you to say about Jesus Christ? I will tell you what you can do, you can pray for them and pray with them. I was walking along the road and stopped and gave some tracts to a group of children, when an old man came up to me and asked me what I had there. I handed him one or two little books, and he told me he had four sons growing up at home. One or two of them had been a deal of trouble to him, for they had taken to drinking, and he and his wife had been praying to God to save their poor boys. "And the other night," said he, "when the one that had given us so much trouble was gone up stairs to bed, we heard some one talking, and I went to see who it was, and there was our Jim down on his knees by the side of his bed, praying God to forgive him;"—and the tottering old man brushed away the tears from his face as he added, "I thought that was in answer to our prayers."

Yes, fathers and mothers, pray for your children and also pray with them, and God will answer your prayers. I shall never forget the prayers of my dear mother, now gone to her long home, as she knelt down by my bedside at night and asked God to bless her boy. I did not care much about her prayers then, and she seemed to be almost discouraged by my indifference, but many a time since have I felt the blessing of those prayers. They were recorded in heaven and they followed her boy through the treacherous path of youth, and they were not lost. Therefore pray with your children; but what I want you especially to consider is the blessing and the enjoyment of family prayer. You do not wish yours to be a prayerless family; you wish God to be on your side and not against you. Yet Jeremiah says to God, "Pour out thy fury upon the families that call not on thy name."

Then gather your family round you and ask God's blessing on them. In the morning bring out the Bible, never let it get dusty, read a chapter to your family, and then wait upon God with reverence and yet with the confidence of a child in drawing near to a father. Get the children to read to you. They will love it all the better for reading it to father, and then let us remember God's goodness to us, and with thankful hearts draw near to the throne of grace. Have you not got time? Oh! you will find time if you try. "Where there's a will there's a way."

Crooked things become straight if we only oil the wheels of life with prayer.

Perhaps some of you say, "I am so ignorant that it is no good trying to have prayer in our family." You make a mistake there. It is not grand words that God wants, but honest hearts. God offers you His holy Spirit to help you in your prayers and to teach you to pray. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" Ask God for the help of His Holy Spirit, and you will find that is far better than all the help that any man can give you.

Under the old Jewish law, the passover was to be offered for every house, the lamb without blemish and without spot was to be sacrificed for every family, and God worshipped in every household. In these gospel days, Jesus Christ is our Passover for every house. Jesus is the Lamb whose blood has been shed to blot out the sins of every family, and through His blood every household is to worship acceptably our Father in heaven.

Therefore may God help you to begin at once, if you have not yet begun. Delays are dangerous. Old habits and old companionships must be broken off if they keep you away from God. God sees the desire of your hearts, and may He strengthen you this very day to make that noble resolution, "As for me and my house, we will serve the Lord."

FOR THE CHILDREN.

FROM OUR INDIAN SCHOOL.

On the 21st of May, we were highly pleased to be the recipient of a number of letters, twenty in all, from the school at Halstead, Kansas. We have only room to give a few. The following are the names of those who wrote: Benj. Road Traveler, Chase Harrington, Elmer Sweesy, Adolph Curtis, Enos Fire, Max Miller, George R. Curtis, Walker Road Traveler, Edwin Glenn, Tom. Levi, Henry Lincoln, Peter Arrow, Harry Bates, Frank R. Sweesy, Mary M. Murphy, Mollie Candy, Lucretia Arrow, Matilda Weesner, Blanche Wolf Chief and Anna Poisal. Should any of our young readers desire to correspond with any of those Indian scholars, we can assure you that your letters will be highly appreciated. Address them to Halstead, Kansas, care of D. R. Krehbiel. The following letters are taken at random from the twenty:

N. B. GRUBB.

Halstead, Kansas, May, 1888.

REV. N. B. GRUBB.

Dear Sir:—Today I try to write a letter to you. Because my teacher give me must time to write. We always glad that we received Mennonite papers from you. They are very nice story in. Also they are good to read, and they are very nice to learn about our Redeemer which is Jesus Christ. We learn about our Savior on Sundays. We always have Sunday schools and read a Bible, after when we finish reading, Mr. D. R. Krehbiel explain to us. Then he ask us many question. But we don't answer them, because they are hard to answer. This is my first letter to you. I think you will be glad that you received many letters from Indian children. We are all getting along very nicely in our school. We have only half day schools. In morning we work out in fields, to plant corn and to cut weeds. The corn and wheat, oats are growing pretty good. What is planted and sown looks green. Today is rain, and so every thing will grow. We are try and learn our lesson good. I often received letters from Silas Grubb, it always makes me feel glad to read his kind letter. Some of boys are going home this Fall, then I will go with them. Sometimes when ever we feel like of go to church, we go and there hear what a preacher say. When I was in church once, a preacher speak about when he was young and how he came to be a good Christian man. I have been try to do what he was say, it gave much thought, but could not. I must inclose my writing for this. Hoping we may received paper. God may bless our works. You must try and be good to us all the time, till God send us better times. What must I do to be saved? We don't speak English, only Indian. I must quit for this time. Ever your most truly friend.

FRANK R. SWEESY.

Halstead, Kansas, May 17, 1888.

MRS. N. B. GRUBB, Phila., Pa.

Dear Friend:—I will try to write to you. And we all are well in this school, hope you all the same. And sometimes we help Mrs. Krehbiel to plant in the garden. I like to write to you very much. And sometimes we go and pick flowers in the pasture with Mrs. Krehbiel. We have twenty-two children in all in this school. And I will tell you my sister name, Ottlie S. B., she is in Darlington in Mr. Voth school, and she is eight years old. She is in the Second Reader, I just got one sister. I like to see her again. And I like to go to school very much, because we learn many good things. We have gospel story every evening. And we go to school in afternoon. But in the morning we have to work. Before we go to bed we pray, then we go to bed. My father is work for the governor, he is still working for him, his name is Spotted Bear, and my mother name is Mrs. Spotted Bear. I like to stay in this school very much.

MARY M. MURPHY.

Halstead, Kansas, May 17, 1888.

REV. N. B. GRUBB:

We, the Indian children of this Mission school in Kansas, are all well, one of the Indian boy is absent, and work on the farm for wages. We can easily learn the English lauguage up here, better than we do down Territory, if we only try to talk in English language, but some of us were seem to ashame to talk English. I have been in school eight years now, but I don't talk English very good, as some of the boys do.

CHASE HARRINGTON.

Halstead, Kansas, May 17, 1888.

REV. N. B. GRUBB:

I hope you do not get tired of receiving our letters. Our school goes on well, although we don't go to school every day, as we did in winter time. But as it is spring, when the boys have to learn to do the farm working, and so some of the larger boys have to stay out for the day, and the next day school. Afternoon is our school day, for we all have to work in the morning. Some boys are plowing corn now, but the corn seem to grow slow this year, for we have bad weather sometimes. But the rest of the things are growing well, wheat oats, rye and millet was just sown, flax was sown already too. Mr. John Lichti is the one that sow millet now, and J. S. Krehbiel is our boss. He show us how to use things that are used out in the field, and tell us what work we have to do, and how we shall do it. Your friend,

BEN ROAD TRAVELLER.

THE MENNONITE.

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PHILADELPHIA, JULY, 1888.

The date and programme for our annual Sunday-school Convention to be held in August, at the West Swamp Mennonite Church, will be announced in next issue.

INTEREST IN CHURCHES.—It is a pleasing fact manifested by the reports of the delegates at conference and otherwise that interest in church work is growing among our people. The annual reports are encouraging as they are more accurate. A decided increase is shown in membership as well as in financial support.

AFRAID OF A REVIVAL.

Do not be afraid of a great revival. Oh, that these gales from heaven might sweep through all our churches! Oh, for such days as Richard Baxter saw in England and Robert McCheyne saw in Dundee! Oh, for such days as Jonathan Edwards saw in Northampton! I have often heard my father tell of the fact that in the early part of this century there broke out a revival at Somerville, N. J., and some people were very much agitated about it. They said, "Oh, you are going to bring too many people into the church at once;" and they sent down to New Brunswick to get John Livingston to stop the revival. Well, there was no better soul in all the world than John Livingston. He went and looked at the revival; they wanted him to stop it. He stood in the pulpit on the Sabbath and looked over the solemn auditory and he said: "This, brethren, is in reality the work of God; beware how you try to stop it." And he was an old man, leaning heavily on his staff—a very old man, and he lifted that staff, and took hold of the small end of the staff and began to let it fall very slowly through between the finger and the thumb, and he said: "Oh, thou impenitent, thou art falling now—falling from life, falling away from peace and heaven, falling as certainly as that cane is falling through my hand—falling certainly, though perhaps falling slowly." And the cane kept on falling through John Livingston's hand. The religious emotion in the audience was overpowering, and men saw a type of their doom, as the cane kept falling and falling, until the knob of the cane struck Mr. Livingston's hand, and he clasped it stoutly and said; "But the grace of God can stop you, as I stopped that cane;" and then there was gladness all through the house at the fact of pardon and peace and salvation. "Well," said the people after the service, "I guess you had better send Livingston home; he is making the revival worse." Oh, for the gales from heaven, and Christ on board the ship! The danger of the church of God is not in revivals.—*Talmage.*

SABBATH OBSERVANCE IN CHICAGO.

On Monday, April 23, a special meeting of the Chicago branch of the Evangelical Alliance was held to consider the general subject of Sabbath violation. All the denominations embraced in the Alliance were fully represented, with the exception of the Presbyterians. The ministers of that faith were unable to attend the Alliance meeting, as a conference of their own claimed their attention. The following resolutions were carried unanimously:

"*Resolved*, That the moral law summarized in the Ten Commandments is of perpetual obligation.

"*Resolved*, That if the Fourth Commandment be denied or disregarded there is no way of preserving the other portions of that law.

"*Resolved*, That we will present this subject to our congregations, provide for its discussion in our ministerial and ecclesiastical gatherings, and urge the editors of our religious papers to take it up energetically, and that we will continue so to do as long as there may be need of such action.

"*Resolved*, That a committee of fifteen be appointed to prepare and present to our railway officials, newspaper managers, street railroad officers, and all others who employ laborers seven days in the week, our protest and petition against this violation of the law of God." *N. Y. Witness.*

DEATHS.

LANDIS.—On May 16, 1888, in Richland, Barbara Landis, aged 87 yrs., 1 mo. and 14 days. Buried on the 21st at the Springfield Mennonite meeting house. Text, 2 Tim. 2: 11. Sermon by Rev. J. S. Moyer.

BRIGHT.—On May 18, 1888, near Erwinna, Ida Louisa Bright, aged 26 yrs., 6 mos. and 16 days. Buried at the Springfield Mennonite meeting house on the 22d. Text, John 16: 16. Sermon by Rev. J. S. Moyer.

CHURCH NEWS.

MINISTERIAL CONFERENCE.

The ministerial conference of the Eastern District Conference held a meeting in Upper Milford church on Monday, April 30, last. The meeting was opened with devotional services by Bro. C. H. A. van der Smissen, chairman of the meeting. W. S. Gottshall was elected German and Allen M. Fretz English secretary.

The first subject on the programme was an *exegesis* on Rom. 3:23—26 by Allen M. Fretz. The chief reason for writing the epistle to the Romans was briefly dwelt upon, as introductory to the words of the text. The apostle shows the utter depravity of the human race,—Jews and Gentiles, and the inability of the Law to justify man before God. The only means of justification with God, and the one in which God himself does the work, and still remains just himself, is in Christ Jesus, who was set forth as a propitiation for our sins. This blessing comes through the unbounding grace of God, and is made applicable to us through the blood of redemption.

William S. Gottshall gave a homeletical outline on Matt. 6:33. These words, he said, express our *first duty* and contain: 1. A command; 2. A promise. The kingdom of God was explained as being a spiritual, eternal and wonderful kingdom. God's righteousness is that much needed condition for sinners. If we care first for heavenly things, we have the promise that all other necessary things will fall to our lot. The kingdom of God and his righteousness is within reach of all. He who seeks first for earthly things will lose the more important. A short discussion followed on the subject, in which Bros. Moses Gottshall, van der Smissen, and Clewell of the Moravian church, participated.

The morning session was closed with a hymn, and prayer by Bro. Fretz.

The speakers on the assigned subjects for the afternoon not being present, Bro. van der Smissen gave a very interesting talk on "Menno and His Time." Menno's life and character both before and after his conversion, as well as the condition of the Roman Catholic church, against which he protested, and the state of the Anabaptists with which he united, was dwelt on. The brother is well read on the subject and can in his interesting manner instruct and hold the attention of an audience on the same.

L. P. Clewell spoke on the *Lord's Supper*. Concerning its institution, he showed by whom, when, and for what it was instituted. Its significance: A figure representing Christ's sufferings, and and a memorial to the same. A figure representing his body and blood; not a material but a spiritual presence in the elements. Concerning the right to it: The child of God should as often as opportunity presents itself, partake of it. Only one condition of heart should be excluded,—the heart that in spiritual pride entirely rejects the efficacy of the body and blood of the Savior. A short discussion followed in which several members participated.

Family worship—its blessings and necessity. How should it be conducted? What will best cause its general practice and promote its interest? Bro. A. B. Shelly had prepared an interesting paper on this subject. He remarked that from the subject we conclude that family worship is a necessity and that it is accompanied with blessings; that it should be conducted; that it is not as generally practiced as it should be. First, that it is a necessity and is accompanied with blessings, we learn from the advantages derived from it. God's word is read and an acquaintance formed with it, and with God's will. It gives an opportunity to exercise in loud prayer. It exerts a good influence upon the children. As a rule where it is practiced the children are dutiful and religious; while disobedient and wicked children come from families where it is neglected. We cannot however say that all who do not have family worship are not Christians. Neither does it follow of necessity that all who do practice it are Christians. If we had more family worship we would have less family disruptions. Secondly, how should it be conducted? There are different modes and rules practiced in family worship, and it may not be advisable to lay down a fixed rule. A few hints may be given: 1. The father should lead in the worship. 2. God's word can be read by the leader, or by the different members consecutively, or in concert. 3. Short comments can be made. 4. Prayer should be free. 5. The exercise should be impressive, not formal.

The third and last question in the subject is an important one. We should not try to force its practice, but lead to it by instruction and conviction; for unless it be thus practiced it cannot be followed with blessings. Pastors can and should give advice, and an example. There are many books specially arranged for family worship that can be used with advantage.

L. P. Clewell thinks family devotions should be brief.

The exercises were all German. After singing verses 1—3 from hymn 178 German Hymn Book the conference adjourned to meet October 1st, the day preceding the next District Conference, and at the place where the latter will be held.

True merit is like a river; the deeper it is, the less noise it makes.

MISSION DEPARTMENT.

A BRAHMIN'S ARGUMENT.

An intelligent Brahmin, not a convert to Christianity, made an address recently before a large assembly in India, in which he said: "I have watched these missionaries well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them an unhealthy climate? Is it for profit or gain that they come? Some of us country clerks in government offices receive more salary than they. Is it for a easy life? See how they work, and then tell me. No; they seek, like the mango tree to bear fruit for the benefit of others; and this too, though treated with contumely and abuse from those they benefit.

"Now look at this missionary! He came here a few years ago, leaving all, and seeking only our good! He was met with cold looks and suspicious glances, and shunned, avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary and we said, "Let the phriahs take his medicine, we won't;" but in the time of our sickness and distress and fear we had to go to him, and he heard us. We complained if he walked through Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments; and he came, and our wives and daughters now smile upon us in health. Has he made money by it? Even the cost of the medicine has not been returned to him.

"And now in spite of our opposition, he has bought this site, and built this room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals, which were inaccessible to us before, but which help us now to keep up with the world around us, and understand passing events, and he has placed here tables to write on, and chairs to sit on, and lamps for us to read and write by in the evening; and what does he get for all this? Does he make money by this free reading-room? Why we don't even pay for the lamp oil consumed by night as we read.

"Now, what is it makes him do all this for us? *It is his bible.* I have looked into it a good deal at one time and another, in the different languages I chanced to know. It is just the same in all languages. The bible—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action.

"Where did the English speaking people get all their intelligence and energy and cleverness and power? It is their bible that gives it to them. And now they bring it to us and say: 'This is what raised us; take it and raise yourselves.' They do not force it upon us, as the Mohammedans did with their koran, but they bring it in love and translate it into our language, and lay it before us and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's bible that will, sooner or later, work the regeneration of this land."

RELIGIOUS CONDITIONS OF THE WORLD.

FROM PROTESTANT MISSIONS IN PAPAL LANDS.

Protestantism is the profession of only 1 in 11 of our race; Romanism of 1 in $7\frac{2}{3}$; the Eastern Church of 1 in 17; Mohamdanism of 1 in $7\frac{1}{2}$; Buddhism of one 1 in $3\frac{1}{2}$; Hinduism of one in seven and five-sixth; other Polytheists are 1 in $5\frac{3}{4}$. Thus it appears that Romanism, Mohammedanism, and Hinduism are each numerically stronger than Protestantism. Buddhism has three times as many adherents, and the unsystematised polytheisms of barbaric races almost twice as many. Buddhism numbers as many disciples as all forms of Christianity united. The latter is received by less than one-third of the human family. Thus 1035 millions of our race are without a true Revelation, ignorant of the Supreme Being and of his purpose of redemption through Christ. This heathen and Mohammedan population is forty times that of England and Wales, or twenty-nine times that of Great Britain and Ireland! If, then we are moved to effort when we hear of a village or some district of a large town destitute of the Gospel, what should be our emotions, as we survey this inconceivably large mass of our fellow-men without a true knowledge of God and of a Savior?

There are operative all over heathendom, evil principles, usages, and customs, which produce a frightful amount of misery. Turn, for instance, to Central Africa. There are to be seen races, greedy, mean, and degraded to an unspeakable degree, whose pastimes are slave hunting, the burning of villages, and the slaughter of human beings. The States of Northern Africa are chiefly known to us by their despotism and piratical proclivities. They, and all other Mohammedan States, recognize slavery, polygamy, and forms of government so despotic and corrupt that no body of Englishmen could live under them. Among the States of Central Asia the bigotry and lawlessness are such that no

Christian dare venture to dwell there. In India caste, female degredation, and perpetual widowhood, produce more misery year by year than slavery ever produced in the British colonies. In China infanticide is common. In all Buddhist lands human life is imperiled by great outbreaks of violence, and unnatural, as well as natural vice is common. In the Island world of Asia, theft, violence, and ignorance are almost as general as they can be, whilst infanticide, cannibalism, and human sacrifice have been customary in many parts. And through all these vast and varied regions, truthfulness, honesty, and honor are rarely to be found. Who can estimate the unhappiness and unrest which all this engenders? for the Psalmist's words are as true now as they were 2800 years ago: "Their sorrows shall be multiplied that hasten after another god."

This is a dark picture, but it is a strictly accurate one. Heathenism is of all human evils the most offensive to God, and the most injurious to mankind, and the marvel is that we can read what the Bible says about idolatry, and have a general idea of the poverty, ignorance, vice, and misery common in all heathen lands, and yet view it with such indifference!

AN IDOL BEHEADED.—A missionary at Hang-chow, China, reports a strange incident of Chinese superstition. He says: It is well-known that the Chinese are a nation of gamblers; only those who have lived among them can tell the extent to which it is carried on. During the last few years Manilla lottery tickets have offered a new and inviting field of action. A few months ago a man not far from here bought one whole ticket for six dollars. Was the number a lucky one? Who could tell? He would ask the gods to help. He therefore bought a small "god of wealth." Having put this up in his house he spread the ticket before it and prayed for success. Time went on, the lottery was drawn at Manilla, and lo! our friend drew a blank; his number did not win. What did he do? He took his god, and with a knife, deliberately cut off its head because it had not answered his prayers. Strange to say, after a few days the man seemed to think he had dealt rather severely with his god. He therefore *fastened its head on again*, and the last I heard of it, about a fortnight ago, was that he and his friends were worshipping it again. Surely these people need the Gospel.

READY? AYE, READY?

Certain characteristics of Moravian missionaries attract our attention—characteristics which result from the prevailing type of piety as well as the social condition and habits of the church at home. So fully is the duty of evangelizing the heathen lodged in their current thought, that the fact of anyone's entering personally upon that work never creates surprise; it falls in with the acknowledged obligations and general expectation, for no one is ever urged to undertake the foreign service, nor is urgency ever required. The answer of Ledyard, on his return to England from an expedition, on being at once sought for by the African Association, will always remain historical. To the question, "When will you be ready to set out?" he replied, "To-morrow morning."

So, too, Sir Colin Campbell asked for only twenty-four hours before starting for India. But the former was habituated to distant travels and the other to military exigencies. At Marienborn, Zinzendorf sent one day for a Moravian brother, and said to him:

"Will you go to Greenland as a missionary to-morrow?"

The man had had no previous intimation of the matter. For just a moment he hesitates and then answers:

"If the shoemaker can finish the boots that I have ordered of him by to-morrow, I will go?"

When William Chalmers Burns was appointed missionary to China, and was asked when he could be ready to start, he answered:

"To-morrow."

Promptness of obedience to any call recognized as from God, so far from being exceptional and awakening surprise, is habitual among Moravians. It is a settled conviction that the most abject and remote of our race are within the line of that covenant which embraces the ends of the earth.

THE S. C. E. IN SOUTH AFRICA.—A missionary in South Africa sent to the *Golden Rule* a very interesting account of a Society of Christian Endeavor among the Zulus. The organization is modified necessarily to meet the needs of the natives, but the main features are the same as in America. The Zulu young people take much delight in their Society, are instructed by the missionaries in Bible truth and learn to pray and work by actual experience as do their young brethren on the other side of the globe.

A wealthy Methodist in Chicago, in giving to the Missionary Society property valued at $126,000, justifies the purpose of the gift in these words: "Every man in America has had as good a chance to hear and obey the Gospel as I have had; therefore I propose to help those in the older world who have had less or no opportunities.

THE SABBATH SCHOOL.

The following six rules in The Sunday School Worker (Fairfield, Iowa), for the study of the Sunday-school lessons, will be of interest to teachers who have had no definite plans for such study:

1. Ascertain what is the common meaning of the words.
2. Decide what words have a specific Scriptural sense.
3. Study the connection of the lesson.
4. Carefully consider what is the general design of the passage, of the chapter and of the book.
5. Read attentively all parallel passages.
6. Examine the general analogy of Scripture and see if it harmonizes with the meaning you have derived from it. If not, thoughtfully re-examine the passage. You are in error somewhere.

DIVINE PRESENCE.—Captain Richardson, of the Sailor's Home, was recently speaking of a pious sailor, one of their boarders, who spends much time in trying to do good to his brother seamen, in their boarding-houses and other places. One morning we noticed him coming out of his room, and going forth into the streets. Shortly after he returned to his chamber, and after remaining there some time, he again came down to go out. Captain Richardson having observed something peculiar in his manner, inquired after the reason of his movements. He replied, "After I got out, I found Jesus was not with me. I could not go without Jesus; so I went back to my closet to find Him. Now He is with me, and I can go." How simple and beautiful the lesson! How important the truth contained in the Christian philosophy of this humble sailor! Without me ye can do nothing." How beautifully this illustrates the truths in lesson third, and lays hold of the *golden text*,—"Lo, I am with you alway, even unto the end of the world."

A teacher was pleading with his pupils against gambling, when one of them asked, "Do *you* play at cards?" He admitted he did. "Then you cannot say much against us." It was useless for him to urge that he never played for money. In his scholar's eyes cards and gambling were inseparably connected. He saw that he had lost his influence with them and he felt it deeply. When he went home he threw his pack of cards into the fire and has never played since. It is not only in eating and drinking that we have to act upon Paul's principle, "If meat make my brother to offend, I will eat no flesh while the world standeth."—*Selected.*

A PASTOR who denotes himself to the audience-room and neglects the school-room will presently find himself in the midst of a company of young people who are strangers to him. Or, sadder still, he will find they have strayed altogether beyond his influence.

WHO SHOULD DO IT?

Who shall support the Sabbath-school? The question is asked in many quarters, and we think there should be no trouble in answering it. On this matter the *Christian Observer*, of Louisville, says:

"In many of our Sunday-schools the school has to depend on its own collections for the maintenance of the library, and other like expenses. And the children are called on to give for their own library. Would it not be better for some arrangement to be made, whereby the expense of the school would be borne by the church, or by others, and let the gifts of the children go directly to the work of missions?"

The church ought to support its Sunday-school to the extent of providing its library and parochial literature—the latter including all children's papers, lesson helps and mission books. But very often it does not do this. The general plea is Inability, with a big I. But if the church needs a new set of books for the choir, or painting inside or out, or a new furnace, or a new pulpit, or a new gilded rooster for the spire—why, these "must" be done, and they are done. But as for the children, "they can wait." Many of them are waiting still! The Sunday-school is a part of the church; and while many churches—notably in the Protestant Episcopal denomination—give them a royal support, in many others the schools are left to "grub along" the best way they can. It is all wrong; and such neglect shows indifference to the children and loss of spiritual power. If is small credit to a church, whatever it may be to a Sunday-school, that the school should say, "We support ourselves." The moneys of the children ought to go to benevolent work, and they should know what is accomplished by their money. But when their pennies are used for buying lesson quarterlies and paying the expenses of the school, assuredly Beneficence itself is cheated by the diversion of moneys from it to purposes which the church should provide for.—*Christian at Work.*

The world can ill afford to lose those who out of their riches are continually doing good to the cause of religion. It can well afford to part with those who do nothing for its progress in a religious or philanthropic way.—*Rev. E. B. Russel.*

INTERNATIONAL S. SCHOOL LESSONS.

1888, Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 1. July 1st.

GOD'S COVENANT WITH ISRAEL.—Exodus 24: 1—12.

GOLDEN TEXT:—I will be to them a God, and they shall be to me a people.—Heb. 8: 10.

With this lesson we again begin a series of lessons from the Old Testament, beginning where we left off a year ago. The last lesson we had from the O. T., was from the twentieth chapter of Exodus:—The Commandments. The three chapters following the 20th contain a series of laws, delivered by God to Moses following the giving of the Ten Commandments. These enactments, being in all some seventy, appear to have been at once committed to writing, and were known as the Book of the Covenant, v. 7. The giving of the commandments on mount Sinai amid thundering and lightening affrighted the people, and they desired that Moses and not God should speak with them. Thereupon God called Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel, seventy-four in all, v. 1. Moses was however alone permitted to draw into the immediate presence of God, v. 2. The obedience to this command we find in v. 9. These verses 1 and 2, I think properly belong in order of time between verses 21 and 22, chap. 20. The words can be more practically understood by reading them,—"And God had said to Moses."

I. *The Covenant*, v. 3. After Moses had received the commandments and the law, chaps. 20—23, he came down from the mountain and told the people all the words of the Lord, and all the judgments. The words of the Lord,—embrace the ten commandments together with the promises of God's blessings, chap. 20. The judgments,—embrace the law and statutes in chaps. 21—23. In this way God proposed to the people the terms of a national covenant, which was to be ratified with solemn ceremonies.

II. *The Covenant Ratified:* First.—By the people in declaring in one voice their willingness to obey the words of the Lord, v. 3. The people accepted these as their law and God as their law-giver. The commandments and promises were given on conditions. The people promised to comply with these conditions, and so made a verbal agreement or covenant. After the agreement of the people to the commands of the Lord, Moses reduced them to writing. Second.—The covenant was ratified by a proper sacrificial ceremony,—Moses built an altar, as a representative of God the principal party in the contract, and twelve pillars as the representatives of the twelve tribes of the people as the other party. Two kinds of offerings, were made on this altar:—burnt-offering indicating a willingness of self-dedication to God; peace-offering, indicating thankfulness for being accepted into a covenant with God. One-half of the blood of the sacrifice was sprinkled on the altar, v. 6,—this was to denote that God on his part engaged to be faithful to the covenant. The other half was sprinkled on the people, or their representatives at the head of each tribe, after the covenant was again read and solemnly agreed to by the people. After this two-fold ratification of the covenant, we find the command, v. 1 and 2 obeyed, v. 9. A sacrificial meal always followed upon a sacrifice; and as God desired to impress the people with a sense of his awful majesty and beauty, he required the elders to draw nearer to him to partake of this feast, while the main body of the people was to worship afar off. During this feast they *saw God*,—saw the glory and presence of God, with their eyes and particularly felt his presence in partaking of the feast.

This covenant between God and Israel is typical of a better covenant with God into which we all can enter. God on his part has given us the burnt and peace offerings in Jesus Christ. With him came grace and truth. Jesus Christ as the mediator of the *New Covenant* was offered as a sacrifice. This covenant however, as the old, must be ratified, and that by each individual, by consecrating the altar of his heart to the offering of Christ. By making our will subservient to God's will, and in obedience following the commands and precepts, we can be sprinkled with the "blood of sprinkling that speaketh better things than that of Abel":—The blood which cleanses from all sins and gives us the meetness for the sprinkling (baptism) of the Holy Spirit. In this covenant we are privileged to eat and drink visibly at the table of the Lord, and spiritually to feast on Christ, his presence, care, guidance and blessings.

III. *The Written Law*, v. 12. After the sacrificial meal the seventy-four persons engaged in it again descended the mountain; after which a second summons came to Moses to come up into the mountain. He was now to receive the articles of the covenant written by God himself on two tables of stone. A written law was necessary that the people might keep the covenant they had made with God.

Lesson 2. July 8th.

THE GOLDEN CALF.—Exodus 32: 15-26.

GOLDEN TEXT:—Little children, keep yourselves from idols.—I John, 5: 21.

After the covenant feast, referred to in our last lesson, and the summons for Moses to come up higher into the mountain, he took Joshuw with him and ascended the mountain. On the seventh day, Moses was permitted to enter into the cloud,—the glory and presence of God. In this cloud he was out of sight of the people below. Here Moses remained forty days and nights receiving instructions concerning his future duties, and specially concerning the erection of the tabernacle, the appointment of the Aaronic priesthood, and the services of the sanctuary, chap. 25—31. In conclusion he received from God two tables of

stone containing the decalogue engraved by the hand of God.

I. *Moses and Joshua coming from the Mountain.*—Moses with the two tables met Joshua where he had left him before he entered the cloud, and they now began to descend. As they approached the plain below, Joshua heard the people shouting and singing. He intimated to Moses that war had broken out in the camp. But Moses to whom the Lord had told the situation in the camp, said, "it is not the voice of them that shout for mastery,"—not the cry of the victors in battle, "neither is it the voice of them that cry for being overcome,—not the cry of the defeated party; but he recognized it as the singing and shouting in worship. As they drew near they saw the idol that the people were worshipping. What a contrast—some forty days previous they gave their word of faithfulness to a solemn covenant between themselves and the God of heaven, and joined in his worship to commemorate the covenant. Already is this solemn covenant broken, the first two articles of agreement are disregarded. How must such a sight have affected the heart of Moses, just come from the presence of Divinity. In his holy indignation at the scene he dropped the tables and they broke. Both Moses and the people, though in different ways, broke the law of God. Both tables were broken, for idolatry had been followed by licentiousness.

II. *Idol-worship stopped.*—Moses destroyed the idol by burning it and grinding the gold of it to powder. The children of Israel were made to drink this. Moses demonstrated to the people the utter weakness, helplessness and vanity of such a god, and shows them by it the unreasonableness of such worship. A god that one single man can grind to powder is really not worthy to be worshipped by two millions of people. The people swallowed their god, thus learning a practical lesson of the vanity of such a god.

Moses demanded of Aaron, in whose charge he had left the people, an explanation of his acts in allowing the people to fall into idolatry. He had two excuses for his deed: First, He was compelled by the people. They were set on mischief—hard to control, and ready to do evil to any who opposed them. This uncontrollable nature in them is argued as a force compelling him to the act. Though this may be true, it does not excuse the cowardice in Aaron. His sentiment should have been: "I will die rather than do this evil." Second, It so happened: The gold was cast into the fire, the calf was the result. He does not like to dwell on the particulars of the process.

III. *The Idol-worshipers Punished.*—And when Moses saw that the people were naked. Broken loose—all control of them lost; and that they were unruly in helpless anarchy and disorder, striving against the commands of God. Moses gave the people an opportunity to repent. He took for himself a bold stand, and asked all those on the Lord's side to come to him. This shows the character of a man of God, no compromise with iniquity, a firm stand for the Lord and truth, an invitation to take the same stand. All the sons of Levi; that is, Moses's own tribe. That many more joined with them may well be inferred. The unrepentant and incorrigible were slain to the number of about 3000. Order being restored Moses returned to Mount Sinai, where he engaged in the most earnest supplications for the sinful nation.

Have we any idols we worship? Whatever we make the first object of our love is our god. Joseph Parker says- "We have been great at idol-making. Can I count the calves we have worshipped? Pride, Fashion, Self-Indulgence, Wealth, Station, Influence, Appearances, all calves of our making, calves of gold." Let us take warning from this incident and forsake this idolatry, and come out on the Lord's side.

Lesson 3. July 15th.

GOD'S PRESENCE PROMISED.—Ex. 33: 12—23.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.—Matt. 28: 20.

Moses interceded earnestly for the people. He asked that he himself might be blotted out from God's book rather than the whole nation perish. In our lesson to-day we find an answer to this prayer, and the restoration of the people to their covenant relations.

I. *Moses Trusting in God's Promises.*—And Moses said unto the Lord. They were conversing face to face, verse 11. Moses holds up before God his command and his promises. His trust in God's promises he bases on the fact that God had manifested his power to him before, he had called him by name and given him grace in his sight. Now, v. 1—3, he had renewed his command to Moses to lead the people and stated that he would not himself go in the midst of them to direct them as he had done thus far, but that he would send an angel to guide them. But Moses prays, 1st, for a more definite explanation of this act of God and as to whom he would send; and that he might show him the way—the manner, views and purposes in his dealings. 2d, that God might still remember his people as his own, though they had sinned against him.

II. *God's Presence.*—The answer to these petitions of Moses is included in the one promise in v. 14. God promised that his own presence,—he himself would go with Moses, and he would give him rest,—rest from his anxiety concerning the people; rest from the troubles of the people; rest of faith and confidence in his guide; rest from his labors, in the promised land.

This guidance and rest is promised to all God's children. Upon a faithful trust in him he will guide them through life and give them everlasting rest in heaven.

III. *God's Nature and Glory.*—Moses now having gained the promised guidance and care of God for the people, and the full assurance of the people's restoration to his favor, he asks a special favor and blessing for himself. He had seen part of the glory of God, but he was not satisfied, he longed to see more, to see God's full glory. He may have desired this in order that now, as the covenant was about to be renewed, and as he was about to stand as mediator between Jehovah and his people, he might speak with perfect intelligence of the Being whose mind he was to interpret. A full answer to this prayer could not be given; he had asked more than he was capable of receiving. God, however, granted him all that he was able to receive, and in addition to that still higher things than he asked. The unveiled glories of God, the fulness of his nature in its brightest aspects can not be seen by human eyes (v. 20) but God makes his goodness to pass before Moses, and proclaims His name before him. He would make himself more fully known in the *excellency* of his character, nature and ways; this we find fulfilled in chap. 34: 5—7.

Grace and mercy are the two chief traits in God's character. The glory of God is too resplendant for human eyes to behold, but Moses was permitted "to see the back parts of God," viz, his true but lesser glories, while he covered him in the cleft of a rock. This privilege granted to Moses is granted to every child of God. It is desirable that we should see more of God's glory. This is possible in his love, his mercy, his saving and preserving grace, his Word; in Jesus Christ, in the experience granted through his Holy Spirit. These are of the back parts of God. His face—the fulness of his glory can only be seen and comprehended, when we ourselves come to the glorified state. Then we shall see him as he is. Until then let us be satisfied with the promise of our Golden Text. The Israelites were to be a separate or distinguished people, from all the people on the earth—a people of God. Moses felt that they could only be this by having God's presence. So Christ's people.

Lesson 4. July 22nd.

FREE GIFTS FOR THE TABERNACLE.—Exodus 35: 20—29.

GOLDEN TEXT:—God loveth a cheerful giver.—2 Cor., 9: 7.

After the conversation between God and Moses, related in last lesson, Moses was again summoned up into the mount. Here he again remained forty days during which time he was permitted to see the glory of the Lord as spoken of in last lesson. The covenant was renewed and the law again written by God on two tables of stone as before. Coming down from the mount he delivers God's message to the people, dwelling, in the verses immediately preceding our to-day's lesson, upon the directions given concerning the construction of the tabernacle. He exhorted the people to contribute willingly to the tabernacle, and assist in the erection of the same. They had willingly given their ornaments to the worship of an idol now they should also as willingly contribute to the worship of the true God. The Lord demands as much zeal in his service as formerly was given to Satan.

I. *The Givers.* The people departed to think over their obligations, and decide what part they would take in this glorious work. That they did not all arrive at the same conclusion we may infer from the words. We have a description and an account of the work of those who reached a favorable conclusion in the matter. As an incentive to the work of these we find: 1. Their hearts stirred them up; they felt the necessity of such a work, and in their heart felt prompted to do something toward it. 2. Their spirits made them willing. If the heart is really stirred up to the Lord's work and worship, it will be an easy matter to be made willing to do something in it. These operations upon the giver make him cheerful in his work; this is a highly essential quality. It is the only quality which God admires in a giver. This quality makes the gifts acceptable and commands God's blessing. It is implied that there were some who were not under the influence of these operations—who were not stirred up, not made willing. They were too fond of the world. They loved their possessions more than God. They did not believe in enthusiasm. Those men and women who have consecrated themselves upon what they believe to be a divine work are the men and women who make the noblest and brightest chapters in history. Not only did they give their treasure, but also their assistance in the work; for the wise-hearted women,—those who were skilled in such work,—did spin, etc., v. 25.

II. *The Gifts.* As the givers had the true spirit in giving, their gifts were acceptable and were blessed to the work for which given. Blessed that the store-house of the Lord overflowed. They were of the best that were had. The spirit in which given, determines the value of the gift, and the degree of blessing it commands.

We are all called to give to a much more glorious object than even this grand tabernacle; every heart is to be made a temple of the Holy Ghost. This is a work for the Lord and is a glorious work. For this God has given us an unspeakable gift—Jesus Christ our Savior. In order that this work may be done, we must be stirred up, and willingly give him our hearts accepting the great free gift of Christ. Then we will willingly and cheerfully give as the Lord has given us the ability to assist in the erection of this great tabernacle; this Holy Jerusalem, among all the nations of the earth. A right heart makes a liberal hand. Giving should be systematic, proportionate, cheerful, liberal. To this work there must be love to the Lord, and enthusiasm in his work. Prejudice and self-righteousness must be burnt with the other golden calves of the heart. When all give thus the Lord's treasury will be full to overflowing.

Lesson 5. July 29th.

THE TABERNACLE.—Exodus 40: 1—16.

GOLDEN TEXT:—Behold, the tabernacle of God is with men, and he will dwell with them. —Rev. 21: 3.

During the six or eight months following our last lesson, there was spinning and weaving, working upon wood, brass, silver, and gold; preparing the gifts of the people for the tabernacle and its furniture. And now upon the first day of the first month—the anniversary of the departure from Egypt, the tabernacle was to be set up in its beauty and splendor.

I. *The Tabernacle.*—The word means, a tent or movable dwelling place. Its plan and that of its furniture was designed by God. It was to be the meeting place of God with his people. The place where he would dwell among them. It was divided into three main divisions—the *Holy Place*, the *Holy of Holies* and the court surrounding these. In the *Holy Place* were the golden candlestick, the altar of incense, and the table of shewbread. The priest entered this room for services every day. The *Holy of Holies* contained only the ark of the covenant with its mercy-seat and cherubim. Here was the peculiar dwelling place of Jehovah, and was entered only by the high priest once a year with solemn ceremonies.

Everything about the tabernacle pointed to Jesus Christ and the plan of redemption. It symbolized the abiding presence of God (see lesson 3), with his people, and was fulfilled when "the word was made flesh and dwelt among us." It taught us the way by which we may have access to God. It symbolized the holiness of God. Its costly and pure foundation pointed to Jesus the foundation of the true Church. Each heart, each home and each church should be a tabernacle of the triune God. Every article of furniture in the tabernacle has its distinct symbolical teaching, but want of space will not permit us to refer to them here.

II. *The Dedication of the Tabernacle.* The command is here given as to how the tabernacle was to be consecrated for the service of God; the service of consecration was undoubtedly performed at a later time. By this setting apart, the people should learn the meaning of holiness, consecration, setting apart for God; and by contrast they could learn the nature of sin.

III. *The Consecration of the Priests.* The priesthood was by divine direction conferred upon Aaron and his male posterity, the head of the family being always the high priest. The ceremony consisted, 1. In washing them with water, signifying that he who would serve God must first be made pure. This is a type of the outer baptism with water, and of the washing of regeneration and the sanctification of the Holy Ghost, see 2 Cor. 7: 1. 2. They were to be clothed with holy garments. The garments were of white linen. They were types of the garments of righteousness, which they wear who are cleansed in the blood of the Lamb. 3. They were to be anointed with oil, consecrating them to a continual priesthood.

How beautifully does this lesson illustrate the Christian's life on earth, and his future happiness. The outer court is a figure of man's entering and living in the flesh. From his natural birth he should enter into a spiritual birth; this is illustrated by the Holy Place, —the church of God and its services. All have an invitation to this, but how many never get farther than the outer court! In this second state we find the *candlestick*—the light of God's word. The *table of shew-bread*—communion with God,—the Lord's Supper. The *altar of incense*—prayer. Out of this we can enter the place where our high priest has entered,—heaven. Then are fulfilled the words of our Golden Text, "The tabernacle of God is with men."

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

WHAT IS YOUR LIFE?

Oh, what is life? 'Tis like a flower
That blossoms—and is gone,
It flourisheth its little hour,
With all its beauty on:
Death comes—and like a wintry day
It cuts the lovely flower away.

Oh, what is life? 'Tis like the bow
That glistens in the sky;
We love to see its colors glow,
But while we look they die:
Life falls as soon; to-day 'tis here,
To-morrow it may disappear.

Lord, what is life? If spent with thee,
In humble praise and prayer;
How long or short our life may be
We feel no anxious care.
Though life depart, our joys shall last,
When life and all its joys are past.

A TRIP TO INDIAN TERRITORY.

BY A. B. SHELLY.

According to a previous appointment I left home on Whitsunday, May 20, to visit our mission stations in Indian Territory. The object of this visit was, with two other members of our Mission Board, the brethren C. Schowalter and H. Richert, to visit and inspect the mission work carried on by our church and to make such arrangements and improvements as our commission might find necessary and advisable. After having conducted my regular services at Flatland in the afternoon, I went to Philadelphia. Here I attended church in the evening, where I was pleased to meet Bro. G. L. Bowman, from Bowmansville, Lancaster Co., Pa., who was to accompany me on my extended trip.

The next morning at 7 o'clock the train, which was to convey an excursion party, conducted by Rev. John Harms, of Hillsboro, Kan., westward, left the new Baltimore and Ohio depot, corner 26th and Chestnut streets, Philadelphia. And as our way to the Territory led us through Kansas and over the same route, we joined the excursionists and thereby procured the benefit of materially reduced rates of fare. Our route took us by way of Baltimore, Washington, Harper's Ferry, Wheeling, etc., to Chicago. This being my first trip over this route it made the journey the more interesting to me. The distance by this route is considerably greater to Chicago than by the more direct Pennsylvania route. But as our train went at a great speed and as comparatively few stops were made, we made very good time and would have reached Chicago a little after ten o'clock the following morning, had it not been for the wreck of a freight train by which the road was blockaded and by which our train was delayed for about two hours on Tuesday morning. Owing to this delay we arrived at Chicago about two hours late, and after the train we were to take for Kansas City had left. This constituted no little disappointment to most of our company at first, as we all had expected to go right on on our journey to the much renowned Kansas.

But the best we could do was to muster patience and courage and to devote the next 24 hours to sight-seeing in the great western metropolis and to obtain a good night's rest. This we all enjoyed in such a manner that the regret of missing our train soon gave way to joy and gladness.

While thus staying at Chicago I had the pleasure of paying a brief visit to a life-long friend and former member of my charge, Bro. J. Shelly Meyers, who formerly a member of our church in Philadelphia, years ago came to Chicago while yet a young man. Here he studied theology and was admitted as a minister into the Presbyterian church. He is at present the Business Superintendent and Teacher of Old Testament History in the Chicago Training School, an institution for training young women for city, home and foreign mission work. This school, now carried on under the auspices of the M. E. Church, was opened Oct. 20, 1885, by Bro. Meyer and his estimable wife, Mrs. Lucy Rider Meyer, who before her marriage was for some time a teacher in Mr. Moody's school at Northfield, Mass. The number of students rose the first year from four, at the opening, to fifteen. At present upwards of fifty young women are receiving their training for mission work in the institution. Some of the former students of this school are engaged in missionary work in India, others in Africa, China, Japan, Indian Territory, etc., etc. And although I could not help but regret that such active and able workers as Bro. Meyer is

one, are obliged to go outside of our church organization, to which they formerly belonged, for a field of labor of the kind, I at the same time was pleased to see the respected brother engaged in so noble and blessed a work. I was much interested in being told by him how he came to be specially interested in the mission cause while yet a young man and how this incitement was brought on by an organized plan for supporting missions as formerly practiced in our church. While at Chicago I also met with Bro. E. O. Schimmel, a former member of our Eastern Conference.

On Wednesday, 12 o'clock, we left Chicago on one of the vestibule trains of the Atchison, Topeka and Santa Fe Railroad. This company has just opened its road to Chicago, direct from Kansas City. And the vestibule trains running daily between these places are perfect models of comfort, safety and convenience. No one having occasion to travel in that direction should fail to go over this road and thus to enjoy the comfort afforded by these trains.

We arrived at Kansas City about 9 o'clock the following morning. After a brief stay we proceeded on our way to the southwest through the state of Kansas, arriving at Halstead about dusk. Most of our excursion company left our train at Florence, going to Marion and Hillsboro.

On our arrival at Halstead we were met at the depot by Bro. D. Goerz, with whom we spent the night and where we also met the Brethren Schowalter and Richert, who by our being detained at Chicago, had been kept waiting for us a whole day.

The following morning we went to the house of our brother Christian Krehbiel, upon whose farm our Indian contract school is held. This gave us a good opportunity to be initiated to the work before us. We had an ample opportunity to see that the Indian has an intellect as well as the white man and that these "red" children can be brought to know the Scriptures as well as the white children. In short, the impressions we there received were of the most favorable nature and we could start on our way to the Indian country with a renewed interest for the cause we represented.

Towords evening Bro. K.'s son, Daniel, who is the teacher of the Indian school, and one of the Indian boys brought us to Sedgwick, where we were to take the train for Oklahoma, Ind. Ter. Bro. K., who had kindly volunteered to accompany us to our stations, going with us. We arrived at Oklahoma about 3 o'clock in the morning.

Here we were soon surrounded by Indians, who had been sleeping on the prairie near the station, and who being awakened by the arrival of the train and no doubt seeing us move about on the platform, came to see what was there. They were looking at us and we at them as best the darkness of the morning would permit, and it was hard to tell which of us, they or we, were making the closest inspection. They were talking and we were talking; we of them and, no doubt, they of us, but neither understanding what the others were saying. They were dressed in their native attire and gave us the first glimpse of the Indian in his primitive condition.

Here at Oklahoma, which by the way is a "city" containing three houses, we also met our missionary brethren Voth and Kliewer, who had come to meet us and who by our delay had been kept waiting for twenty-four hours. After having partaken of a good breakfast we proceeded on our way towards Darlington, our oldest mission station. The distance to Darlington is about 30 miles. About midway we fed our horses and took lunch on the prairie. We arrived at Darlington at about noon, very much fatigued by the long journey and the almost sleepless night which we had passed. An opportunity was soon afforded us to view Indian life in its different phases. In the mission school we had before us the partly educated Indian. Outside, on the street and in the tent, we saw the rude, uncultured Indian man and Indian woman in their primitive condition. One could not fail to notice at once the magnitude of the work required to elevate these people to a state of Christian civilization. A single visit to our mission school however, was sufficient to convince us that the labor done among this people is not in vain. One could not fail being surprised in hearing these children, who have been at school comparatively but a short time, answer questions on different subjects, but especially on Bible history, intelligently and correctly. In fact, some of these Indian children would compare favorably as to the knowledge of Bible history with the average boy and girl in our Sunday-schools at home. As among white children, there is a difference among them. Some are brighter than others, and, no doubt, some are more industrious than others. There are also some particular things in which they excel. They appear to be invariably good penmen and most of them are good singers. Their powers for imitation are good and their memory appears to be wonderful. It took but a short time for the children to get acquainted with us and they soon had formed a great attachment for us white visitors.

The next day being Sunday, we attended Sunday-school in the morning. The exercises seemed to be interesting to all and the children were very attentive to what was said to them. Quite a number of grown Indians had come to attend Sunday-school, the majority of them belonging to the Cheyenne tribe. These Leonard Tyler, a young

Christian Cheyenne, addressed in their own language at the close of the school. In the afternoon services were held in the German language and in the evening in English. The evening services were quite well attended, quite a number having come in from the different government schools, several from the agency and a few from Ft. Reno. I had the pleasure of speaking to them on Rom. 10: 13, showing them how all may be saved by calling upon the name of the Lord. How there is no difference in this respect between persons and nationalities, that all are in need of salvation, but as Christ has died for all, salvation has come nigh unto all. But in order that all may learn to call upon the name of the Lord the gospel must be preached to all, etc.

On Tuesday morning we left Darlington with two teams for the so-called Seger's colony, about 50 miles to the southwest from Darlington. The ride took us the whole day until 9 o'clock at night. After we had passed Fort Reno, about one and one-half miles from Darlington, there was nothing to be seen but one endless prairie with an occasional tree and narrow strips of timber along the streams for the whole distance. Not a single dwelling, not even an Indian tent, could be seen, except a few of the latter along the South Canadian River, which we had to cross on our way. The prairie, however, was clad in its most beautiful attire. Flowers of numberless varieties greeted the eye on all sides, and they, mingled with the green growing grass, made nature appear in its very best. The ride though long and on this account somewhat tiresome, was still an agreeable one. What interested us most on the way were the number of mounds, called "buttes," rising like towers to a great height from the level prairie surrounding them. These are real natural curiosities, some of them being of great height and their sides so perpendicular as to make them appear like the ruins of some ancient buildings. And although the surrounding prairie is entirely destitute of stones, these "buttes" form one solid heap of stone. Surely this world of ours is most wonderfully made. These mounds can be seen at a great distance, and when we thought we were near them we had to drive for hours before we reached them.

On arriving at Seger's house we were most kindly received by Mr. Seger and his wife, who live here with their children, fifty miles away from all other white people. Mr. Seger is a government farmer, appointed, like others, by the authorities at Washington to assist and instruct the Indians in procuring and cultivating farms and in raising crops. In view of the fertile condition of the soil along the Washita River and Pond Creek Mr. Seger obtained permission to settle a number of Indians along these streams and have them select farms there. Quite a number of the better class of Indians followed his advice and moved with him to that part of their reservation. And any one who visits them now, after they have been there but a few years, will soon come to the conclusion that they will never have any good cause to regret their having come there. This will most decidedly be the case if Mr. Seger is permitted to remain with them and further advise and assist them in adopting "the white man's road." Mr. Seger is a special friend of the Indian and appears to be universally regarded by them as such. He appears to posses almost absolute control over them, which he has acquired, not by means of force and power, but by being just and friendly with them and treating them kindly. This colony contains upwards of eighty farms cultivated by Indians and some of their crops compare favorably with any we have seen our way. Mr. Seger has accomplished a great deal with his Indians. He is doing a most excellent work in the way of civilizing the ones entrusted to his care and no doubt if he is permitted to remain and to continue his work great and noble changes will be brought about in the near future.

While staying in this colony we held a council with the Cheyennes settled along the Washita. There were about fifty of their men in the council. All appeared very friendly. They expressed their gladness over our coming to them. They believed we were their friends who were seeking their good, and desired that we should send some one to erect a day school amongst them and teach their children, etc. We promised them to do in this line what we could. We were convinced that a favorable field for mission work is here open, and that as soon as we are able to find a suitable person for it, we ought to send him among these people to teach them the word of God. Mr. Seger would gladly greet a move of the kind on our part, as he is convinced of the fact that the only *true* civilization is the Christian civilization.

(To Be Concluded.)

When we have spoken to the Lord in prayer, we must compose ourselves to hear Him speak to us by His word, and to expect an answer by His Spirit, or in His Providence.

For the God of David still
Guides the pebble at his will:
There are giants yet to kill,
Wrongs unshriven—
But the the battle to the strong
Is not given,
While the judge of right and wrong
Sits in heaven.

For the Mennonite.

PERPETUAL REVIVAL.

There is said to be a large reward offered for the discovery of perpetual motion as applied to mechanics. While that principle seems to be a hidden one, yet we think we have discovered the principle whereby a church may be in the life of a perpetual revival. And it is in the hands of each church. If that be so, and if we all desire a revival, as we all should, it may be well to see if the secret has really been found. At a weekly meeting recently held, here in Philadelphia, ten persons were present, *five* ladies, *three* men and *two* children—The congregation numbering about 250 persons. The pastor said: "Suppose as the pastor would go to one of the weekly meetings, say the Wednesday evening prayer meeting, and find every member of his church there, what would be the impression upon the pastor and upon the members? Why, every one would rejoice and say, that the Spirit of God had come down with power as upon the day of Pentecost. It would stir the whole community, and those outside the church would be drawn into such meetings, and conversions would be the result. And there would be such an upbuilding of the church membership, and an upbuilding of the entire church in that most holy faith in the Lord Jesus, the like of which has never been heard since the history of the early church." Oh, for the good old Apostolic times that we could once more meet and say, "Now are we all here present before God, to hear all things that are commanded." Acts 10: 33. The church is praying, the individual member praying for such a time—such a revival. But the Lord can only grant it as we help to answer our own prayer; for we are "co-workers together with God."

Said a Christian business man to me recently, "That which would not keep me from my business should not keep me from the church meeting." Have you ever thought how strange it is that a few who are the regular attendants, the hardest workers, even if always faithful and loyal, will in the end be obliged to bear reproach, insult and abuse, and that coming largely from those who never come but to find fault and criticise.

There are those who are always "forsaking the assembling of themselves" with the church to which they promised allegiance before God. Like a wayward sheep, soon here, soon there, bold and defiant, meddling with the work of other assemblies, and forever boldly and loudly denouncing the work and efforts of the faithful few everywhere. Because themselves filled with the base and vicious spirit of the evil one, they can only see evil in the best and most holy efforts of God's faithful children. And yet you see, that such, strange as it seems, are those who are praying for a revival—at least their prayers are always loudest and first heard.—

First consecrate body, soul and mind to the service of God, then be constantly engaged in that service, and at that particular post where God has placed you. Employ the talents, entrusted to you, faithfully, and then pray for a revival and you will find yourself in a position to help answer your prayer.

"Savior visit thy plantation!
Grant us Lord a gracious rain!
All will come to desolation,
Unless Thou return again.

Keep no longer at a distance,
Shine upon us from on high
Lest for want of thine assistance
Every plant should droop and die."

G.

For the Mennonite.

OUR MINISTERS.

BY A. S. SHELLY.

That there will be in the near future, if indeed there is not already, a great dearth of ministers in our churches here in the east, must be apparent to every one acquainted with the case. We hear it remarked on every hand that this one and that one of our faithful laborers in the ministry, has too much to do. We are wearing out the men by overwork. We need now an additional force of workers, in order to cultivate properly the fields already in possession and to occupy other fields open to our church in our own midst as well as elsewhere. More and more distinctly comes from here and there the call "come and help us," and our ministers with their hands already more than full of work in their own fields, hearing the call, anxiously ask, Who shall go? while the great majority in our congregations continue to sit complacently in their easy seats in the churches, apparently little concerned as to how these same blessings, if indeed they would call them such, shall be brought to others as yet without them, or even secured to their own children after them. Thanks be to God, however, that there are some, here and there, arousing out of this lethargic state, and that the question is beginning to be asked, Whom shall we send? and that equally important question, Whom will we have to take the place of our present ministers at home when they can work no more?

The difficulties in the way of supplying this present and prospective lack of ministers are manifold, and it is the object of the writer to hold up one of these, for himself and the readers to take a square look at, not for our discouragement, but in order if possible to give some little help in the solution of the problem, to the glory of God and the advancement of His cause in our midst.

The difficulty I wish to speak of, has already been hinted at. It arises out of the apathy of the church members on the subject. An indifferent and unappreciative people, who cares to serve? It is no wonder to me that under the discouragement arising from a cold or lukewarm indifference on the part of the church in regard to the comfort and efficiency of its ministers, it should be difficult to find men to enter its service. But on the other hand, I believe that the number of those in our church is not small, who would be ready to prepare themselves for the work and to accept a call and enter the field, if their observation would show them that the congregations were ready on their part to give substantial evidence of appreciation to those already in the work.

Let the members of our congregations, who profess to love the Lord Jesus Christ, show that they value the ordinances of His religion, by making willing, nay cheerful and liberal contributions for the good of those who are unselfishly devoting their time and their talents in ministering in the same. Let us know and acknowledge that in spiritual things, the same as in temporal, "the laborer is worthy of his hire," and then too let us give that hire "not grudgingly or of necessity" but knowing that "the Lord loveth a cheerful giver," let us emulate the spirit of the Macedonians in the time of Paul, and at all times hasten to rejoice the hearts of God's servants by giving them cheerful and hearty support. We need to be filled with love for the Master and for His cause, and it will have a blessed effect in opening our mouths to speak and our hands to give, as well as inspiring our hearts to pray. We will then "in the abundance of our joy, even though in poverty, abound in the riches of our liberality." Oh that we might become so enthused with interest in the great work of the church, that instead of expecting the minister to do all the work himself, do it for nothing, and live on that, we might be anxious, not only to lend ourselves a helping hand in the work as far as our temporal duties permit, but also to share with him for his temporal support, the blessings which God bestows upon us.

What do you say, dear reader, is it not on this line first of all that we must look for the solution of the problem before us? As in other affairs, so here there is an intimate relation between the demand and supply. Let us create a healthy demand and God will not let us look long in vain for the supply.

I am glad that the signs of a general awakening on this subject are not altogether wanting. In many of our churches there has been an encouraging increase in the amounts contributed for the support of the gospel, while within the last year there has been a project set on foot looking to the encouraging and assisting of young men in prepering themselves for the ministry, which project I hope will receive liberal support among our members. It is a hopeful sign, that the value of a liberal education in the work of the gospel is being more generally understood and admitted. Let this idea be fostered till it becomes generally accepted and acted on, and the other equally important truth, that he who gives his life to the church should have (I do *not* say *demand*) his living from the church, or in the words of Paul "should live of the gospel" and we shall be a big step nearer the solution of the present ministerial problem in our churches. May the God of love fill our hearts with the spirit of brotherly love, and give us grace to manifest the same by our liberality and fair dealing to others, not forgetting our faithful ministers in the Gospel.

TYPES OF THE SABBATH.

Stations on the line of your journey, are not your journey's end; but each one brings you nearer. A haven is not home; but it is a place of quiet and rest where the rough waves are stayed. A garden is a piece of common land, and yet it has ceased to be common land: it is an effort to regain paradise. A bud is not a flower; but it is the promise of a flower. Such are the Lord's days—our Sabbaths. The world's week tempts you to sell your soul to the flesh and the world. The Lord's day calls you to remembrance, and begs you rather to sacrifice earth to heaven and time to eternity, than heaven to earth and eternity to time. The six days not only chain you as captives of the earth, but do their best to keep the prison doors shut, that you may forget the way out. The Lord's day sets before you an open door. Samson has carried away the door. The Lord's day summons you to the threshold of your house of bondage to look forth into immortality—*your immortality*. The true Lord's day is the eternal life; but a type of it is given to you on earth, that you may be refreshed in the body with the anticipation of the great freedom where with the Lord will make you free.—*Biblical Museum.*

"My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven.—*Bernard.*

For the Mennonite.

WHAT ARE THE PROSPECTS?

This question I am frequently asked, with reference to our work.—Hopeful, I may say. Promising and bright as the promises of God. Our field for usefulness is greatly enlarging, our opportunities for doing good are multiplying. The Christian responsibility is more and more being felt, and the work is deepening in the hearts and consciences of the people, and may we not expect greater things from God, if we but dare great things for Him? Shall we not have souls for our hire, if we but will? Are we not to be instrumental in bringing the glorious cause of Christ to a speedy victory? Do we not see everywhere the efforts of God's people crowned abundantly with success.—And the fault that we do not achieve greater results, lies principally at the door of our half-hearted and timid professors of religion. They would invert the Lord's method, and see signs and wonders unconditional; that is, they would have sight and then faith. But it is "faith in God" that Christ urges on His disciples. It is an easy thing to be a Christian when all is bright and sunshine; it is a light matter to rest at ease in the achievements of others. It is quite another thing to stand on the Lord's side and to present His truth in opposition to nominal professors of religion and in the face of a wicked and gainsaying world. If there were more "faith in God," then we would hear more earnest, fervent prayers, and more faithful work for the Master. Said one, a short time ago, who was engaged in carrying on evangelistic work: "When I see this town moved by the preaching of the Gospel, and the church thoroughly aroused to a sense of Christian responsibility, I will believe that mountains can be removed, and trees plucked up by the roots."—That is, in other words, "When I see, I will believe." We fear this sort of sentiment is prevailing too largely among many Christian people. But this is not a living, an active faith. The faith which the Lord bids us to have in God, will trustfully toil on in spite of opposition and indifference. This faith will in obedience to the Master's orders march with the host of God around the walls of the "Jericho of this present world" and shout the shouts of victory, when as yet these walls may seem to the visible eye irresistible. This faith will work and pray, and see scores of converts coming out of communities that are as yet immersed in worldliness and sin. But this faith will also believe and accept God's ways and methods of working to bring about this result. Nowhere does God promise to bring sinners to repentance and to rouse a church from her lethargy unconditionally. Here is one condition: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sins, and will heal their land." If this were complied with, we would see the mighty working of God's grace and power in every new field of labor upon which we enter, and in all of our churches.—But I promised to give more encouragements.—After an absence of over four months, I arrived safely at home again. The experiences during this time have been very varied indeed. They could not well have been otherwise. As a matter of course, the vocation to which I am now called makes a kind of transient life necessary, and that implies diversity in the mode of work and of living as well. At times there were required of me three and four sermons and addresses on a Sabbath. In some of the churches we had protracted meetings from one to two weeks. In the mean time I was permitted to bring the Gospel to hundreds of homes. And there were often the timid and the afflicted to be encouraged and comforted, the indifferent to be reminded of the claims of Christ on them, and of His gracious thoughts concerning their welfare. Then there are many instances to which I can look back with joy and gratitude, and apply these words: "Then they that feared the Lord spoke often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name." May they all be faithful, that it ever may be said of them: "They shall be Mine, saith the Lord of hosts, in that day when I make up my jewels."—However, looking back at these broken services and this imperfect work, I have much to lament over. But in spite of all our failings and shortcomings we can look to Him who is acquainted with all our ways,—to Him, whose strength is made perfect in our weakness, and whose grace is sufficient for all our wants. That grace too can prepare us for all the changes, and sanctify to our eternal good all the allotments in life. In the midst of all cares and anxities how much firmer and more restful we might be, if we could "be still" and "know that he is God" who doeth all things well. May God work in us both "to will" and "to do" of his good pleasure. Only that our lives here be crowded with usefulness; then it will matter but very little whether we be called hence a few days sooner or later. At best, if by the grace of God, we can look back from the shores of eternity—the shortest life will be long enough, and the longest will seem but short.

The meetings in all the churches, with but very few exceptions, during the past months were largely attended. In a number of the churches we were permitted to have a series of services without interruption. And in all our congregations we experienced the presence of the Lord, and His word as a means to comfort saints and to convict sinners.—Time and space limit me to mention one instance only. Let that serve to illustrate a part of our work.

In Bro. Roulet's church, about seventy-five miles south-west of Burlington, Ia., we were blessed with a special season of refreshing from the presence of the Lord. God's Spirit was with us in power. There was perfect harmony among the people, and a willingness to work and to pray for the salvation of the unconverted in their midst. The efforts on the part of the people was most faithful, and the attendance at the services was unabated from beginning to end. During the series of our services, thirty persons gave themselves to Christ, and on the last day I spent in their midst, twenty-eight were baptized on confession of their faith in Christ. After the second preaching service there was always opportunity given to any under conviction to manifest there desire by rising or by coming forward. We then further prayed with them, and pointed them to "The Lamb of God which taketh away the sin of the world."—And not one service closed without some giving themselves to Christ. Dear Christian friends, I would to God that all our churches might be blessed with such a religious awakening. Let us hope, let us work and pray for that, and let that be the expected end of our efforts.

In some previous articles I came to you pleading for more entire consecration of our lives to the Lord, and for more aggressive church work. I am more and more convinced, that it must come to that. If some of our churches are ever to be revived, many of the "Traditions of men" delivered unto us must be cast over board, and we must come back to the simple and only successful Bible method for winning souls to Christ. If salvation means anything, it means deliverance from the curse of the law now, and the promise of a life eternal. "Now is the accepted time and now is the day of salvation." God does not say, to-morrow, or next week, or in three months. Nowhere in the Bible do we find mentioned some future day or a time set apart as a proper and convenient season to accept Christ, but always "now" and "to-day." Far be it, that I should advocate the so called "Winter revival religion," I am not unacquainted with some of its evil effects. But, on the other hand, what has it come to in some of our churches? Is the substitute there any thing better? What is that so-called "Spring or Fall Catechetical Drill" doing for the people in many instances? I am also not unfamiliar with the evil effects of this latter method. And which of the two evils I should place first or last would be a hard matter for me to decide upon for the present. This latter method may be good enough in its place, and serve well enough to familiarize those who are contemplating to join church, or to doctrinate those already members of the church, and to serve this purpose I would not for a moment disparage the method. But in the majority of cases the method has come to serve, not as a means but as an end. In many cases the routine is made the condition and criterion to enter into fellowship with Christ. When it has come to that, then the sooner a church rids herself of such a method the better. In this I do not voice my conviction only, but the sentiment of a number of our most successful ministers. "How are we to make the change?" is frequently asked. May God grant us His Spirit to guide us into all truth, and to show us a plain path. Finally, "be ye steadfast, unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." J. B. BAER.

Quakertown, Pa.

Selected.

SLEEPING IN CHURCH.

A missionary in India gives the following instance of tenderness of conscience. A little boy about ten or eleven years of age, who one year ago was in the midst of heathen ignorance and idolatry, one Sabbath day went to sleep during the sermon. As he was a very intelligent and well-behaved boy, I did not reprove him sharply, but mildly told him how improper and displeasing to God such conduct was. A short time after I found him sobbing bitterly, while the other boys, who did not know the cause of his grief, were trying to soothe him. Taking him aside, I asked him why he cried? With some difficulty he sobbed out, "O sir, I went to sleep in church." I said, "Do you weep because I am angry with you, or because God is angry with you?" He answered, "Because God is angry with me; for by going to sleep at worship, I sinned against him." I then told him that if he was sorry for his sin, God would forgive him, and I read to him Proverbs 28: 13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." This appeared to give him much comfort. This little boy in one year has learned to read his own language with great ease, and has obtained a good knowledge of the Scriptures. He is an uncommon child. Children of Christian parents, and parents themselves, who fall into the habit of sleeping in church may learn a useful lesson from this little anecdote. LIZZIE S. RICKERT.

We regret that sleeping in church is far more prevalent among the parents than among the children. There are some parents who are more asleep under the sound of the Gospel than awake. G.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, AUGUST, 1888.

A WORLD without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden.—*Beecher.*

WE may have as much of God as we will. Christ puts the key of the treasure-chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the riches of God?—*Alexander McLaren, D. D.*

THE BLESSING OF AFFLICTION.—Stars shine brightest in the darkest night; torches give the best light when beaten; grapes yield most wine when most pressed; spices smell sweetest when pounded; vines are better for bleeding; gold looks the brighter for scouring; juniper smells sweetest in fire; camomile, the more you tread it the more you spread it. The Jews were best when most afflicted. Afflictions are the saints' best benefactors to heavenly affections. Where affliction hangs heaviest, corruptions hang loosest. And grace that is hid in nature as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distill it out.

LEBENS COMPASZ.—We acknowledge the receipt of a copy of the latest publication of the Christian Central Publication house of the General Conference of Mennonites. It is an able German work by George H. Simons. The title, "Lebens Compasz," is very expressive of the contents of the book. We take great pleasure in recommending it to the reading public. The work is in four parts, viz: "How to become a Christian. How to grow in grace. How the Christian religion is manifested. The dangers to be avoided by the Christian." These topics are very ably and forcibly discussed, under thirty-eight different sub-topics—the most modern dangers threatening Christianity. These again are very clearly set forth under more than four hundred special headings. The book is indeed a religious encyclopedia in itself. It contains six hundred pages, and is sold so remarkably low as to bring it within the reach of all. Price, $1.60. Welty & Sprunger, Berne, Indiana.

THE HISTORY OF THE MENNONITES, compiled by D. K. Cassel, is completed and is in the hands of the binder. The work embraces nearly five hundred pages and is indeed a valuable work. Every one interested in the history of our church should have a copy. It contains about a dozen engravings, which alone are worth the price of the book. The book will be sold at $1.50.

THE TOBACCO PROBLEM, by Meta Lauder, the third edition of which has just been published, is on our table. It is a work that startles the mind of the reader and can not fail to answer its mission well. The work comprises nearly three hundred pages. We could but wish that it were placed in every Sunday-school library and into the hands of the entire rising generation. De Wolfe, Fiske & Co. 365 Washington St., Boston, are the publishers.

SAM JONES ON THE SITUATION.

"This is my platform. I am for every thing that is against whiskey and sin, against every thing that's for whisky. I don't belong to the head nor tail of the third party. But I would not be ashamed to belong to it, because they are the decentest crowd in this country.

"I am a Christian Mugwump. I vote for whom I please and what I please.

"I am for prohibition all the way through—with my heart, soul, body and mind, from the crown of my head to the soles of my feet. I've no more sense than to go for any thing for the benefit of my mother, wife and children, and sobriety. We are getting along nicely in Georgia. The state is nine-tenths dry, if the pond in Atlanta does rise and soak the country for fifty miles around.

"There are twice as many prohibitionists to-day as there were abolitionists ten years before Lincoln signed the emancipation proclamation. I have been through twenty-six states and wherever I have heard prohibition mentioned in public, there was applause.

"When you get through debauching this town of Atlanta, I am coming down here two years from now with a tent that will hold ten thousand people and help to vote liquor out by 2,500 majority."—*Southern Evangelist.*

WHAT GREAT MEN SAID OF FREEMASONRY AND SECRET OATH-BOUND SOCIETIES.

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an enigma of despotism and Masonic fraud."

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths an obligations."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.: "It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*"

Judge Daniel H. Whitney (renouncing Mason): "While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

For the Mennonite.

BIBLE READING—"Thinketh no Evil,"—I Cor. 13: 5.

E. K. MOHR.

I. Evil Thoughts are Sin.

Prov. 24: 9; Prov. 15: 26; Is. 55: 7; Mark 7. 21–23.

II. Thoughts are Creative.

Ps. 50: 21; Ps. 10: 2–13. The character of the tree determines the character of the fruit. As the fountain, so are its waters. In like manner, "As he thinketh in his heart so is he" (Prov. 23: 7). Any thought allowed to remain in the heart is sure to blossom and bring fruit in word and act. Would you regulate your conduct, regulate your thinking.

III. God's Word is a Discerner of Thought.—Heb. 4: 12.

IV. Our Prayer.—Ps. 139: 23.

V. Jesus Gives Victory.—II Cor. 10: 5.

VI. Practical Directions.

Prov. 4: 23; Jude 21 f. c. and 24; Phil. 4: 8.

Read this last passage this way: Whatsoever things are dishonest, unjust, impure, unlovely, of evil report—do you think about *these* tnings? The Holy Ghost gives us a command and the positive doing implies the negative not doing. Stop often and apply this test to your thinking. "We can not prevent the birds from flying over our heads, but we can prevent them from building nests in our hair." The sin is not in evil thoughts intruding themselves upon us, but in our allowing them to remain." Resist the devil and he will flee from you" (Jas. 4: 7).

"Entertain no thought which you would blush at in words."

"Guard well thy thoughts; our thoughts are heard in heaven."

Grand Rapids, Mich.

SUNDAY-SCHOOL CONVENTION.

The following programme is announced for the Sunday-school convention to be held in the West Swamp Mennonite church on Tuesday and Wednesday, August 14th and 15th:

TUESDAY.

10 to 11.30 A. M. (Opening exercises, Organization, Reports of Sunday-schools represented.

2 to 4.30 P. M. Discussion of Subjects.

1. Opening and Closing Exercises.
   SUPT. J. G. WEINBERGER.
   SUPT. WM. M. GEHMAN.
2. The Relative Importance of Historical and Doctrinal teaching in the Sunday-school.
   REV. N. B. GRUBB.
   REV. C. H. A. V. D. SMISSEN.
3. Previews and Reviews.
   REV. WM. S. GODSHALL.
   SUPT. A. S. SHELLY.

7.30 P. M. Children's Meeting.

WEDNESDAY.

9 to 11 A. M. Discussion of Subjects. (Continued.)

4. Infant Class Teaching, illustrated by Class Drill.
   MRS. SARAH WEINBERGER.
   MRS. LIZZIE CLYMER.
5. Is a Library an Essential Feature in a good Sunday-school? If so, what kind of books should it contain?
   JOSEPH W. SHELLY.
   REV. A. M. FRETZ.

Answering of Referred Questions.

Closing Exercises.

A. B. SHELLY, U. S. STAUFFER, D. M. LANDIS, } Executive Committee.

MISSION DEPARTMENT.

From our Mission Field—CANTONMENT.

"WHERE GOD IS."

In communications that have been sent from our mission stations, it often has been stated that there is a great deal of sickness among our Indians, and that they die away very fast. Again we have instances before us that this is the truth. Consumption has befallen some of our school children since some time already. Three of our boys went home to their parents last spring, hoping that they would get well there sooner then in our school. Granville, a boy of about fourteen years, went home on April 24th, when he was not so very ill yet. The Arapahoe Medicine men have made their medicine over him, and lately the Cheyenne doctors have tried their best, but instead of curing him, they have hurried him to his grave.

Last Saturday, June 16th, Granville sent me word that I should come to see him. I went and was surprised to see nothing but his skeleton before me. For about two weeks I had had no opportunity to see him. During that time he had failed very fast and now was at the brim of the grave.

Coming to his bed I asked him, "Granville, do you know me?"

"Yes," he replied.

"I see you are very sick."

"Yes," was his answer again.

"Do you wish something of me?" I inquired.

"Bring me some 'hash'," he said.

I saw that that was of no use any more, but to show him, that we were willing to do for him what we could, I promised to have some made for him.

Before I left him, I said "Granville I think you soon will go home."

"Yes," he answered.

Then I asked him, "Do you understand which home I mean?"

"Yes," he whispered.

After I had said, "I mean that home of which you have learned so much in school, and of which we sang so often," he said plainly and with a cheerful voice, "Where God is."

These words made me real glad, for they told me that he was thinking of God and that he had a longing to go to the home above. I went to get the promised "hash." When I came back Bros. A. S. Voth and H. Kliewer had come to see Granville and prayer was offered at his bed. Then he tried to eat but he could not do it any more. About an hour later he died. We do believe that his soul went to the Savior. If this would be the only soul that has been led to the Savior by us, we would consider all our work here sufficiently rewarded, but we trust in the Lord that many more of our scholars and our Indians will be caused by us to seek and to find Jesus, and that they once will be found with us in the flock at the right hand of the coming King. But oh! that we soon could do more for these perishing people.

As we saw that we could not keep the corpse till Monday on account of the hot weather, we took it to our schoolhouse on Sunday morning. After I had spoken to the Indians and to the children through an interpreter, Mr. D. Tucker, about the words of Jesus in John 12, 32, we went out with our children to the graveyard and buried him. May God raise him up to eternal life on the resurrection day.

Let me ask you, dear readers, yet always to remember our Indians in your prayers.

J. J. KLIEWER.

DARLINGTON.

We take the following from the *Bundesbote*.

A few weeks ago I had the rare pleasure to see my mother and my brother here at the mission. They stopped here about two weeks. Sister Rieser from *Bruderthal Kansas* had also come with them to visit her daughter at Cantonment. After having visited both our mission stations Bro. J. J. Kliever of Cantonment and myself accompanied the guests to Oklahoma, where they started for Kansas at 6 A. M., May 25. As the commission from the Mission Board which we expected that morning had not arrived, Bro. Kliewer and I had to wait 24 hours in Oklahoma. I took advantage of this time to visit the small town of Purzell, 33 miles south, to make some necessary purchases. This place has grown up in a year. The greater part of the inhabitants consist of people who are waiting for the opening of the promising Oklahoma district. They live in houses, tents and dug-outs. At 10 in the evening I again came back to Oklahoma. Bro. Kliewer had quartered himself for the night in the waiting-room of the small depot. I lay down in the beautiful prairie grass under the free canopy of heaven, and slept, till the Texas bound train rushed along and awoke us. The train brought the expected commission, consisting of the brethren A. B. Shelly, Chris. Krehbiel, Chris. Schowalter and H. Richert. The brethren, Bowman from Pennsylvania, and John Schmidt from Kansas, had also come along. We left Oklahoma before daylight and arrived home at Darlington about noon, May 26.

On the 27th we had German services in the afternoon and English in the evening. The first were conducted by the brethren Richert and Schowalter, the latter by Bro. A. B. Shelly. On the 28th the commission had several sessions.

On the 29th the brethren of the commission, the brethren Bowman and Kliever and myself drove to the so-called *Seger Colony*. Here we stopped two days. Concerning this interesting and for our work probable important visit, the commission will officially report. On June 1st, we again arrived at Darlington. On June 2nd, several sessions of the commission were held of which we will have official reports.

Sunday, June 3rd, was for us all a very important and significant day. In the morning we had Sunday school upon which occasion Bro. Schowalter spoke earnestly to the children. After the S. S., Maggie Leonard, one of our girls aged about 17 years, was baptized by Bro. A. B. Shelly. She is, as far as baptism is concerned, our *First-fruits*. Susie Rowlodge, who had also applied for baptism, has been lying for some weeks very sick with consumption. [She has died since.—ED.] All our larger children and a number of whites and Indians were present at the baptismal services. We accept these *First-fruits* with humble thanksgiving, from the hand of God as a token for further blessings.

After the baptismal services we celebrated the Lord's Communion, for which occasion we had prepared ourselves the evening before in a prayer-meeting conducted by Bro. Chr. Krehbiel. We felt the presence of the Lord. In the evening Bro. Kliewer gave an address in English, to which a fair audience had gathered. The Lord blessed us abundantly. May he continue to do the same.

With sincere regards,

A. R. VOTH.

LETTERS FROM THE INDIAN CHILDREN.

In our last number we gave a few letters written by Indian boys and girls at the Mission Boarding School for Indians, at Halstead, Kansas. This time we have a few from children at the Mission Station, at Darlington, Indian Territory: —ED.

Darlington, Indian Territory.
June 28, 1888.

Dear Editor of THE MENNONITE:

I will write a short letter to you this morning, the best I can do. We eat mulberries in the garden. Vacation is near and we are all glad, then we will go home till eight weeks and then we will come back to school again. In the morning and in the evening we saw wood. We have two saws to saw wood with. Our corn is all long and we are done hoeing the corn. I am well and I hope you are the same. We don't work in the field any more. When we were done hoeing the corn Mr. Sprunger gave us candies and cookies. Yours Truly,

JOSIE POISAL.

Darlington, I. T.

Dear Editor of THE MENNONITE:

I will write a short letter, because I have never written to you before. This is my first attempt. I am seven years old. We have many green trees around our school house. We have mulberry and some other forest trees. We have blackberry. I am in Mennonite Mission School.

From Your Friend,

ELLA BUTTS.

Darlington, Indian Territory.

Dear Friend:—I am trying hard to write a small letter to you this morning. We had visitors a few weeks ago; our Mission Board was here. We have plenty of mulberries. We ask Mr. Voth to go eat mulberries. We try to break the donkey. We always saw wood when our teacher tells us. I close my letter now. from

PETER ANTELOPE.

Darlington, I. T., June 30, '88.

Dear Editor:

I am going to write to you this morning. We had visitors in our school sometime ago already. We were glad when they were here. Mr. Voth and those visitors they were going to Mr. Seger. We have many trees and a good deal of fruit. Those friends were kind to us, they always see our work in the garden, and they talk about God in Sunday School.

From your truly friend,

JESSE A. CURTIS.

Mennonite Mission.
Darlington, I. T.

Dear Friend:

This morning I thought I would write a short letter to you. The large children in our school get the *Kinder Bote*. We are glad to read the letters that others from far write. When the mulberry were ripe we used to go out to eat them. We used to pick them for pie. We used to shake the tree on the sheet for pie. I help in the kitchen to cook. I am studying History and Geography. We have Arithmetic every afternoon. We have language, Gospel story, Geography every forenoon. When Sunday comes we have Sunday School in the morning. In the afternoon some of our children go home. On Sunday evening we have church, Mr. Voth preaches to us.

Yours truly,

DELLA HAURY.

June 27, 1888.

Never lay too great a stress upon your own usefulness, or perhaps God may show you what he can do without you.

THE SABBATH SCHOOL.

SCRIPTURE LESSONS FOR AUGUST.

August 1. Lev. 22: 17—25.
2. Rom. 12: 1—21.
3. Heb. 9: 11—28.
4. Isa. 1: 10—20.
5. Ex. 29: 38—46.
6. Lev. 16: 1—16.
7. Lev. 16: 23—28.
8. Rom. 5: 1—21.
9. Eph. 2: 7—16.
10. Heb. 5: 1—10.
11. Heb. 13: 1—15.
12. I John, 1 and 2: 1—12.
13. Lev. 23: 33—44.
14. Deut. 29: 12—34.
15. Num. 16: 12—20.
16. Ps. 46: 1—11.
17. Ps. 81.
18. John 7: 1—17.
19. Heb. 9: 1—12.
20. Deut. 9: 15—23.
21. Acts 8: 26—39.
22. Ps. 27.
23. John 16: 5—15.
24. Ps. 121.
25. Neh. 9: 7—19.
26. Ps. 25: 1—9.
27. Deut. 13: 17—33.
28. Ps. 46.
29. Num. 1: 19—25.
30. Ex. 6: 1—8.
31. Jer. 19: 1—15.

These lessons during the week all have some bearing on the S. S. lesson of the following Sunday, and are therefore a great aid in the study of the lesson.

THE TEACHER'S AMBITION.

Once upon a time a gentleman applied for the chair of geology in the University of Cambridge in England.

"Do you understand geology?"

"Not very much," was his modest reply, "but I am a little ahead of the young men who come here to learn and I shall promise to keep ahead."

He had the right spirit and he won the desired position. He was a close student and he inspired others to study, and he kept ahead of his class. With hammer in hand he wandered to and fro, and he pounded the rocks until they told him the story of their growth, and then he told it in well-chosen words to all the world, and so he gained a famous name.

The moral of this anecdote is plain. The teacher may think that he does not know much of the Bible compared with what he ought to know, and may shrink from the work before him. But if he knows only a little more than the members of his class let him teach that little, and as they advance in knowledge so let him advance, and always keep some steps ahead. He may not solve the deep problems of the word, but if he is a constant student he will win and keep the respect of those who are glad to be taught by him.

Have then a noble ambition to keep ahead and to keep moving, and you will soon be far in advance of the starting-point. He who stands still in the pathway of learning will soon cease to be useful as a teacher, but he who marches on with steady step will find the pathway growing ever more and more attractive. —*S. S. Journal.*

WORDS FOR TEACHERS.

Actiivity and persistence are the leading peculiarities of men and women whom the world delights to call geniuses.

Give that restless boy in your class a dose of occupation. He needs something to do. That is the whole trouble.

Drive the truth home to the hearts of your scholars by direct personal appeal. The teaching of many teachers is too general.

The acceptance of the position of a Sunday-school teacher involves a threefold pledge—to prepartion, to punctuality, and to faithfulness.

Be cheerful. Over and above every other social trait stands cheerfulness. Greet your scholars wherever you meet them with a smile and with a hearty shake of the hand.

Are you acquainted with the home-life of the members of your class? Without this knowledge you can have no real sympathy with their peculiar troubles and temptations.

If the teacher would be successful in leading his class to Christ, his life must illustrate the lessons he teaches. Such a teacher does nothing which the scholars may not safely imitate.

BIBLE TERMS.

An omer was six pints.
A cab was three pints.
A gerah was a cent.
A firkin was seven pints.
A farthing was three cents.
A bin was one gallon and two pints.
A shekel of gold was $8.
Ezekiel's reed was nearly 11 feet.
A cubit was nearly 22 inches.
A mite was less than a quarter of a cent.
A shekel of silver was about 50 cents.
A piece of silver, or a penny, was 13 cents.
A talent of gold was $13,809.
A talent of silver was $538.30.
A Sabbath day's journey was about an English mile.
An ephan, or bath, contains seven gallons and five pints.
A day's journey was about 23 1-5 miles.
A hand's breadth is equal to 3⅓ inches.
A finger's breadth is equal to 1 inch.

INTERNATIONAL S. SCHOOL LESSONS.

1888, Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 8. August 5th.

THE BURNT OFFERING.—Lev. 1: 1-9.

GOLDEN TEXT:—The Lord has laid on Him the iniquity of us all.—Isa. 53: 6.

The tabernacle was set up as commanded (last lesson). God had spoken to Moses from the mount, now he speaks from the mercy-seat of the ark of the covenant in the tabernacle. The book Leviticus from which our lesson and the two following are taken, contains the regulations by which God directed that his worship should be conducted. There were many kinds of offerings in the Israelite worship, but the most important was the *burnt-offering* described in this lesson. God had symbolically drawn near to his people, and now he institutes the sacrificial system whereby they might draw near to him. Also as a symbol of the great offering in Christ whereby an atonement is made and man is spiritually reunited with God. Let us consider:

I. *Moses' Offering.* Moses was to instruct the children of Israel in all that the Lord, speaking mouth to mouth with him, commanded. "If any man of you," etc., the offering was to be voluntary,—the personal need of a sacrifice felt. The mode of offering was however defined in every part. The offering might be of three grades, according as the offerer could afford; see v. 3, 10, 14. Our lesson gives the directions for the costliest of these sacrifices—*of the herd.* The offering was to be of animals that were useful and adapted for food; God does not want the refuse but the best. It was to be a *male* and *without blemish.* It was to be offered at the door of God's tabernacle and before him, v. 4. "He shall put his hand," etc.—before the animal was killed. The laying on of the hand signified, that conscious of his sin he confessed, and prayed that his guilt and punishment might be transferred to the animal whose life was now to be offered; this would then be accepted to make *atonement* (covering) for him. The animal's death thus symbolically represented the sinners punishment. The priests were to take the blood and sprinkle it round about upon the altar; this was to teach the Israelites that without shedding of blood there is no remission of sins. The animal was then to be flayed (skinned) and cut into pieces, signifying the laying open to the eye of God of the inmost being of the offerer. The inwards and the legs were to be cleansed, signifying, an inward and outward cleansing. The parts were then to be laid on the altar in order; there must be method and order. The sacrifice was then consumed with fire. The fire came from the Lord and was continually on the altar but fuel must be supplied, and it must be stirred up. This was man's symbolical offering and could not in reality take away sin, but was a sweet savor unto the Lord pointing forward to that greater burnt-offering to which our golden text refers.

II. *God's Offering.* It is not probable that the Jews saw clearly the meaning of the system of sacrifices but they knew it was God's way of saving them from their sins. There were however men of God—prophets who could look forward and see the true antitype, —Christ. Isaiah saw him in the words of our golden text.

As the symbol so the real offering of Jesus was voluntary. He was not forced to suffer for men; he gave his life. The sacrifice of Jesus was perfect without blemish. No sin was found in him, Heb 7: 26; 1 Pet., 1: 19. The guilt of man was laid on Christ, the benefit of which we have by a confession of sin and a faithful acceptance of the sacrifice of Christ. In the blood of Christ we have cleansing and forgiveness. Jesus gave his life into death, that we might rise from death into life. The burning of the sacrifice expresses the sufferings of Christ for us. The sacrifice of Christ benefits not only one part of man, but both the inward and outward parts are cleansed, it works salvation and holiness. But to have the benefits of this sacrifice we must accept it, John 3: 14, 15; Rom. 1: 16.

God has given us this offering, now he wants us to make an offering to him. An humble, loving, obedient heart is the sacrifice God most desires; this is a sweet savor unto the Lord.

Lesson 7. August 12th.

THE DAY OF ATONEMENT.—Lev. 16: 1—16.

GOLDEN TEXT:—Without shedding of blood is no remission.—Heb. 9; 22.

In our last lesson we had the promise that the proper offering of the burnt sacrifice would be accepted by God as an atonement for the offerer. The lesson to-day gives a direction for a special *Day of Atonement.* This day was to occur once each year. The sacrifices on it differed from other sacrifices in that they were to be conducted by the high priest in person.

I. *Preparation for the Sacrifice of Atonement.* After the death of Nadab and Abihu, the two sons of Aaron who had been stoned dead for disregarding the commands of God concerning the offerings, chap. 10: 1, 2, the Lord gave commands to Moses to transmit to Aaron concerning his entrance into the Holy of Holies. He was not to enter any time but only on the *Day of Atonement.* God would appear to him and his successors, in the cloud upon the mercy-seat on that particular day. The high priest was to bring on this occasion two sacrifices,—a bullock as a sin-offering and a ram as a burnt-offering for himself; and two goats as a sin-offering and a ram as a burnt-offering for the people. He was to wash himself and put on the holy garments, v. 4. The white linen dress of the high priest symbolized the purity and brightness of angels and saints in the presence of God, the holiness and glory of Christ the perfect mediator between God and man, who with his own blood

has entered into the holiest of all heaven to appear before God for us. It also foreshadowed the washing of regeneration necessary for us that we may enter into the presence of God. Upon the two kids for a sin-offering for the people lots were to be cast, one was to be a sin-offering unto the Lord, the other was to be a scapegoat to bear the sins into the wilderness.

II. *The Atonement.* The high priest must first make an atonement for himself, by offering the bullock. Having done this according to the minutest directions as given in v. 12-14, he shall proceed to kill the goat on which the lot fell for a sin-offering for the people, and do with the blood as he did with that for himself. He should in this way make an atonement for the Holy Place as well as for the people worshipping there. The atonement made, the scapegoat was brought, the sins of the people confessed on its head, and led away into the wilderness, v. 20, 22.

Christ is not only our high priest but also our sin-offering, entering into the holy of holies with his own blood and made an atonement for us. But not only is an atonement made, but the sins are also borne away and forgotten. The censur full of burning coals with which the high priest was to come within the veil, prefigured the heart filled with sincerity and earnestness in coming to God through Christ. The incense is a figure of prayer arising from such a heart and effectual to shield our guilty souls from God's just wrath. Our worship should not be in figure but in spirit. That we may have the benefit of this great atonement we must repent, confess and forsake.

Lesson 8. August 19th.

THE FEAST OF TABERNACLES.—Lev. 23: 33—44.

GOLDEN TEXT:—The voice of rejoicing and salvation is in the tabernacle of the righteous.—Ps. 118: 15.

The people of God under the old dispensation had a number of feasts. The most noteworthy of these were the three great annual feasts—The Feast of the Passover, the Feast of Pentecost, and the Feast of Tabernacles. The last is the subject of our to-day's lesson. The instructions in regard to this feast were given while the Israelites encamped at Sinai, but it was not designed that a celebration of it should occur until after Canaan had been possesed.

This was to be a joyous feast,—a feast of thanksgiving. It was to commence on the fifteenth day of the seventh month—Tisri; corresponding to parts of our September and October and was to continue seven days. It was held to commemorate the time when the people tabernacled in the wilderness. As the feast came just after the completion of the harvest, it was also called the feast of ingatherings, and was thus a thanksgiving feast. It was to begin and end with a holy convocation —the assembling of the people for solemn and joyous worship; and both days, the first and the eighth, was to be kept holy. Offerings were to be made every day. The offerings of this feast were by far more numerous than those of any other festival. The eighth day was the great day of the feast, because of certain traditions observed. The ceremony in which the Jews testified most joy, was that of pouring out the water, which was done on this day. A priest drew some water out of the pool of Siloam, in a golden vessel, and brought it into the temple; and at the time of the morning sacrifice, while the members of the sacrifice were on the altar, he went up and poured this water mingled with wine upon it, the people all the while singing with transports of joy, Isaiah 12, especially verse 3. Vers. 37 and 38 contain a repetition of the feasts described in the foregoing chapters. Vers. 39—44 again refer to the subject of the lesson. The first and eighths days should be Sabbaths, not necessarily on the regular Jewish Sabbath.

Ver. 40. "And ye shall take you on the first day the boughs;" the reading in the rev. ver., corresponding also with the German, is—fruit of goodly trees; which I think is more correct. With fruit in one hand and branches of palm trees in the other, the people were to come before the Lord with rejoicing seven days.

They were to dwell in *booths*,—tents made from limbs of trees. This feast was to be a reminder for the coming generations, of God's goodness in bringing the Israelites out of Egypt, and of their small and poor beginnings of the wilderness in contrast with the land flowing with milk and honey.

Lessons to learn:

1. This feast which God required from the Israelites should urge us on to thankfulness to God for his favors, both spiritual and temporal.

2. The drawing and pouring of water on this feast prefigured the out-pouring of the Holy Spirit. John 7: 37—39.

3. Religion is naturally joyous, awakens the glad and peaceful feelings, dissipates gloom, favors pure festivity and social joy.

4. We should not enter upon any occupation or amusement upon which we cannot ask God's blessing.

5. A man once gave his religious experience thus: He had lived on Grumble Corner, but had lately moved up on to Thanksgiving Street; here he found the air purer, the sunshine more cheerful, and the people better neighbors. A profitable exchange of residence for all to make.

Lesson 9. August 26th.

THE PILLAR OF CLOUD AND OF FIRE.—Num. 9: 15—23.

GOLDEN TEXT:—O send out thy light and thy truth; let them lead me.—Ps. 43: 3.

The people had made a stay of over a year at Mount Sinai, which time was occupied in the giving of the ceremonial law and the rearing of the tabernacle. The time now drew near when they were to resume their march towards Canaan. This movement began on the twentieth day of the second month of the second year after leaving Egypt, Num. 10: 11. An important matter in their journeyings was the guidance they were to have through the wilderness. This guide was to be the cloud, or better, God, in the cloud. The manner in which the march of the Israelites was directed by it is narrated in our lesson.

The tabernacle was reared up on the first day of the first month of the second year after the departure from Egypt,—April B. C., 1490. As the tabernacle was reared the *Shekinah* or cloud which had led the people up to this time covered the tent of the testimony—the Holy of Holies. This cloud had the appearance of fire during the night. This was no occasional but a continual manifestation of God. He showed his faithfulness to them, so they might at all times trust in him.

The signal for journeying was the rising of the cloud to a greater height, that all the people might see it moving. In their journeyings the tabernacle was taken up and carried along with the cloud above it. The length of the journey and resting depended entirely on the movings of the cloud. "At the commandment of the Lord," v. 18; the people understood the movings of the cloud to be directed by God. "When the cloud tarried long (omit long) upon the tabernacle many days,"—at one time they rested together eighteen years, at another time but a day or a night, or two days, or a month, or a year. God led them in his own time and way.

In this lesson we have beautifully prefigured the guidance and care of God for his spiritual Israel. As the people of God of old needed a guide through the wilderness, so do we, through the wilderness of life to the promised land of rest. Human life is a trackless region of country; we do not know what is to befall us, what dangers and temptations we have to encounter, what work is to be done, what trials to be endured. In this journey God is to be our guide. Jesus Christ is to lead us to the heavenly land. His word is the pillar of cloud where God is made manifest. The Holy Ghost is the pillar of fire, enlightening, cheering, purifying and life-giving. Refer to Ps. 32: 8; Ps. 119: 105; John 16: 13.

Let us ever rely on Divine guidance, going where and how the Lord leadeth, and we shall not go wrong. We shall be protected as under the shadow of omnipotence; we shall be relieved of a thousand anxious cares which will be sure to spring up, in the attempt to order our own footsteps; and we shall enjoy the sweet inward assurance that all things are working together for our good, as those that love God and put their trust in him.

Our blessedness—and we may not miss that blessedness—is that our treasures are treasured in a person, and are therefore inexhaustible.

When thou are obliged to speak, be sure to speak the truth; for equivocation is half way to lying and lying is the whole way to hell.—*William Penn.*

NOTES.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*Longfellow.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

It is the habitual thought that frames itself in our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.—*F. W. Teal.*

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

Our attention was turned to the Sabbath school as the best recruiting-station for the army of Christ; and we found it by far the most promising and productive of results. Scores of children and youth were gathered into the church, bringing with them young life and bounding blood, full of vigor and of activity, and thereby infusing new energy into all branches of church work. Of course it required training to make them effective and successful workers, but they were easily trained, being young and pliable and without the fixed habit of mature years. In this way the church was greatly built up, strengthened and made vigororous for years to come. Workers are what every church needs, and there is no means of supply equal to that of taking children into the church and there training them for church work. *Dr. M. E. Dunham.*

What a blunder is made by the Sunday-school which attempts to be independent of the church! What a mistake is made by the church which considers that it has no responsibilities concerning the Sunday-school! An independent Sunday-school is in spirit too much allied to an "independent" child, and a church independent of the Sunday-school is in motherhood too near akin to the ostrich. An independent Sunday-school graduates its scholars into the world, and a neglectful church has no door through which the children might find their way from the Sunday-school into its fold instead. The two have no reason to be separated. They should be as one. The Sunday-school should be the church at work, teaching and training its membership and its little ones. So shall the church be able to say: "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion."—*Pilgrim Teacher.*

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J. B. BAER.

If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?—1 Cor. 9: 11.

MARRIAGES.

FREED—SOLIDAY.—On June 12, 1888, by N. B. Grubb, Harry C. Freed, formerly from Limerick, Pa., to Miss Sallie Soliday, formerly from Coopersburg, Pa., all of Philadelphia.

DEATHS.

WEISS.—At Steinsburg, Bucks Co., June 21, 1888, David S. Weiss, aged 54 years, 7 months and 4 days. Interment at West Swamp church, Rev. Yehl and A. B. Shelly officiating.

CLYMER.—In Philadelphia, June 20, 1888, Susan Clymer, aged 7 years. Funeral services on the evening of 22nd, by Rev. L. O. Shimmel and S. J. Bium. Interment the following day at Milford Mennonite church, where Rev. Andrew Mack officiated.

DOLL.—Very suddenly of heart disease, at his home in Atlantic City, N. J., on July 9th, 1888, Frederick Doll, aged 39 years. Funeral services by N. B. Grubb. Interment in Mount Vernon Cemetery, Philadelphia, Pa.

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

ONE HUNDRED THOUSAND MEN.

One hundred thousand men—
Gay youth and silvered head—
On every hill, in every glen,
In palace, cot, and loathsome den,
Each year, from rum lie dead!
One hundred thousand sons of toil
Yearly find graves *in freedom's soil*,
From rum, good friends, from rum!

On many a wooded plain
Their glittering axes rung;
Homes for their loved ones dear to gain,
They tilled the soil, and plowed the main;
They taught with pen and tongue.
Our brothers—living by our side—
They *tasted*—fell—and sadly died
From rum, good friends, from rum!

Up many a fortress wall
They charged, with boys in blue,
'Mid surging smoke and volleyed ball,
These they survived—only to fall
From rum! Can it be true?
Once noble men—perchance our pride—
One hundred thousand MEN *have died*,
This year, good friends, *from rum!*

One hundred thousand hearths
Are rendered desolate.
And must it be forever thus?
Must children's children feel the curse?
Friends, shall we vacillate?
Or shall our people now awake,
And with loud voice the nation shake,
And cry, AWAY WITH RUM!

A TRIP TO INDIAN TERRITORY.

(CONCLUDED.)

BY A. B. SHELLY.

On Friday morning early we left Seger's to return to Darlington. We arrived at the latter place in the evening. The following Sunday was a most interesting and gladsome day for us all. It was the day set apart for the baptism of one of our mission children at Darlington, a young girl 17 years old, who had some time before made application to be baptized and admitted into the church of our Master. This being the first baptism at our mission it made the occasion the more solemn and interesting. It was my privilege to preach a short sermon, taking for my text 1 Pet. 3: 21. Besides the children of our school, the mission workers and a few white people from the vicinity, quite a number of Indians had assembled, and witnessed the ceremony with quite a degree of solemnity.

After the sermon baptism was administered and thus the first Indian member admitted into our church. Afterwards the Lord's Supper was celebrated, of which all the mission workers, the members of the commission, Brother Bowman, the newly baptized Indian sister, and Leonard Tyler, the Christian Cheyenne Indian, partook. The occasion was a very happy and blessed one for all, especially so for the writer, whose pleasant lot it was to officiate and to administer the sacraments. Tears of joy were shed and prayers and thanksgivings arose to the throne of God. In the evening, services were again held. Brother J. J. Kliewer, our missionary at Cantonment, preached a short and practical sermon. This meeting was very well attended both by Indians, as well as by whites from the different government schools.

On Monday morning we had an opportunity to view the dealing out of cattle to the Indians. And, as the cattle are left to run out on the prairie and are followed by the Indians with rifles, on their ponies, and are then shot like so many buffaloes, it gave us a faint idea of what an earlier buffalo hunt of the Indians must have been. The manner in which these cattle are killed and the way in which the beef is then prepared is to a great measure both cruel and disgusting. I could not help thinking that the government ought to adopt some measures by which the Indian could get his beef without so much wild excitement and without inflicting so much unnecessary cruelty upon the poor animals.

After having seen this almost sickening affair we, on our way back, visited the government school for the Arapahoe children. This school was not as well filled at the time as it might have been. The children attending it seem to make some progress, still there was a marked difference perceptible between them and the children of our mission schools, more particularly so in regard to Bible knowledge. There is no religious instruction given in these government

schools, and in this one not even a Sunday-school is held. Of late the Episcopal minister at Ft. Reno has commenced holding services here on Sundays, this constituting all the religious instruction they have. In the afternoon we also visited the school for the Cheyennes. This too is not as well filled with pupils as it should be, as there are plenty of children out of school to fill the building to overflowing. This school appears to contain an able and devoted corps of teachers. Among them is an elderly lady, a Mrs. Hoag, who has been employed in the Indian service for quite a number of years. We were very much pleased with her manner of instruction and by the almost absolute control she held over her pupils. Here, although but very little religious instruction is given in the every day school, a Sunday-school is held every Sabbath and the children are well informed on Bible history. Especially the children of Mrs. Hoag's school showed how much a Christian teacher can accomplish in instilling Christian knowledge into her pupils, although she is not required to teach the Bible and Christianity.

On our way back from the Cheyenne school we also visited the burial place where Brother Haury, our former missionary, buried his child and in which quite a number of white people and Indians are buried. Here we saw several children's coaches, which the Indians at the burial of their children had brought hither and placed them on their graves. We saw too how others had buried with their departed ones the clothes and other things belonging to them, and in some places the ground was strewn with the bleached bones of ponies which the Indians had shot and killed on the graves of their owners.

On Tuesday morning, June 5th, we left Darlington for Cantonment. The distance being about 60 or 65 miles, the journey took us the whole day until 9 o'clock at night. Arriving at Cantonment we were received very kindly by the brethren and sisters there. And being very much tired by the long ride we soon enjoyed a good and refreshing sleep. The next morning we were invited to the exercises of our school and we soon found that here, as well as at Darlington, our Indian children are making good progress in the different branches in which they are instructed. We were sorry to find, however, that quite a number, mostly Cheyennes, had left the school, and that the number of those attending at present did not much exceed the number at Darlington, about fifty in all.

The succeeding days we spent in viewing the buildings, etc., and in consulting and planning in regard to the future carrying on of the work at this place. The buildings we found to be in such a condition that if our school is to be continued, the erection of a new building is an absolute necessity. Some of the present buildings are in such a state that living in them in all kinds of weather is not only very unpleasant, but appears really dangerous.

During our stay at Cantonment we also had religious services both in English and in German. On Friday evening Brother Voth preached in English, on Saturday evening Brother Richert in German. On Sunday morning the Lord's Supper was celebrated. These services were conducted in the German language by the brethren Krehbiel and Schowalter, the latter preaching an appropriate sermon for the occasion, taking for his text Matt. 22: 11—13. In the afternoon the regular Sunday afternoon prayer-meeting was held in which the employes and children of the station participated. This meeting was conducted by Brother Kliewer. In the evening it was my privilege to preach the Gospel to quite a goodly number of whites and Indians. I had selected for my text Acts 16: 30. All appeared to show a marked attention to the words spoken and the presence of the Lord was manifest.

The time for our departure having arrived, we on Monday morning finished our business and made ready to start on our way homeward. By this time we had become so well acquainted with the brethren and sisters, as well as the children at Cantonment, and they had become so much endeared to us that we reluctantly parted with them, thinking that we would probably never have the privilege of meeting them again here below. After everything was ready for our departure all the scholars with their teachers and the employes once more gathered around us and sang a parting hymn, whereupon a prayer was offered. We then entered our carriages, which stood waiting for us, and left the place and the people, which a week's stay had made the dearer unto our hearts.

We again returned to Darlington. As it was noon when we left Cantonment we could not reach Darlington that day. We drove on till about 10 o'clock at night, having, stopped on the way to feed the horses and to partake of the lunch we carried with us. We unhitched, picketed our horses to let them graze, spread our blankets and had a few hours rest on the open prairie, with the high heavens for our canopy, the bright stars looking down upon us and the great God and Maker of them all watching over us. At 3 in the morning we proceeded on our journey, arriving at Darlington about 7. We were glad once more to enjoy the privilege of meeting with the dear ones at Darlington, as we had not expected to come back this way when we left them a week before. All the members of our mission family received us as old friends and here too

we felt so much at home that, had it not been that duty called us away, we would have gladly stayed a while longer.

But our stay had to be of short duration. About the middle of the afternoon we had to leave the place with the same sad thought that most probably we would never come back to it again. After the singing of a hymn and prayer we took our departure and started on our way to Oklahoma, where we arrived about midnight. Here we boarded the train which took us northward towards Kansas. During our 2½ weeks' stay in the Territory we rode about 350 miles in wagons and carriages. And although these rides were delightful in many respects, they were very tiresome, and we felt glad after we were again permitted to pursue our journey on the railroad. We arrived at Halstead, Kansas, that evening. Here I once more visited and addressed the Indian school at Brother Krehbiel's next morning, and thereby concluded my work among the Indians for the time, but not without having received a new interest for the mission work among these people. They have become, rude and uncultured as they are, and treacherous and deceiving as some of them may be, dear unto my heart. And I feel that the Christians of our land owe something to this people which they have thus far not fully given them. It is certainly not wrong to send missionaries to other heathen in other countries, but it is wrong that these heathen at our door, in our own land should be neglected.

After having visited several families at Halstead and Newton, we, the brethren Schowalter, Bowman and myself, left the latter place late on Thursday evening for Kansas City, where we arrived next morning. Here we spent the day, visiting, by request, our former missionary, S. S. Haury, who lives at South Park, a new town about 6 miles out from the city. We left Kansas City that evening, arriving at Fort Madison, Iowa, the next morning. From here we accompanied Bro. Schowalter to his home and stayed with him over Sunday. On Sunday morning I attended Sunday-school and preached in Zion's church and in the afternoon Brother S. took us to West Point, where we had services in the evening. Here I had the pleasure to meet Brother J. B. Baer, our home missionary, who had come there that morning.

As the time to which our return tickets had been limited was fast drawing nigh we hurried homeward. We accordingly took the train at Ft. Madison early on Monday morning and arrived at Chicago that afternoon, but not in time to reach the train we had intended to take to go on east. We had accordingly to wait for another train, which left about 11 o'clock at night. This being the day previous to the opening of the Republican National Convention, Chicago crowded with visiting people and we had an opportunity to see some of the excitement attending such occasions. I could not help thinking that if Christian people would show half the interest for the the spreading of the Gospel among the nations that is shown in nominating and electing a man to the Presidency, of our land, how much more could be accomplished and how much faster the Gospel could spread over all the earth!

On Wednesday morning our train arrived at Sir John's Run, West Virginia, where I got off to pay a short visit to the family of Brother H. L. Weiss, who several years ago has removed thither from our neighborhood. On Thursday morning we came to Washington. Brother Bowman, who had stopped off at Pittsburg, came with the train I took at Sir John's Run. At Washington I was very kindly received by the officials of the Indian Department, who gave me the promise of all possible assistance in our mission work. We spent the day at Washington and came to Philadelphia in the evening. The following afternoon I again boarded the train and came to Quakertown, arriving at home in the evening, glad and thankful towards God for His watchful care over me during an almost five weeks' absence from home and a journey of almost 4000 miles. I found all the members of my family in good health, and many a one greeting me with gladness, and congratulating me on my safe return.

And, if now I reflect over my journey and think of the many things and incidents connected therewith, some of them pass my mind almost like a dream. But the whole has been a means to create a new interest for mission work in my breast, and more particularly for the work among the poor, benighted Indians whom I visited. I am fully convinced of the fact that no *Christian* person, with a heart filled with Christian love and sympathy for his fellow-men, can visit this people and see their poor and degraded condition without being convinced that a great deal more should be done for them than is done at present. I am sure if all could see them as I have seen them, they would give more liberally and less begrudgingly for carrying on the mission work amongst them.

At the same time I am fully convinced of the fact that our feeble efforts have not been in vain. A decided difference has been produced by our missionary labors. And the word of God, which is daily taught in our schools, is working like a leaven and will finally bear its rich fruit. It is not only the children that are brought under the influence of the truth of the Gospel. Marked impressions are already made upon some of the parents of these children and although our missionaries are not yet able to speak to the Indians in their

native tongue, which no doubt is a great hindrance in the work, yet they can speak to them through interpreters, besides which many things are told them by their children of what they have learned in school. I cannot otherwise but believe, the time is coming, and it may be nearer than we think, when these Indians, whom the Lord has entrusted to our care, will earnestly and sincerely ask the question, "What must we do to be saved?" For the speedy coming of this time let us earnestly work and pray.

SUNDAY-SCHOOL CONVENTION.

As per announcement in a former issue, the workers of the Sunday-schools connected with the Eastern District Conference, met in convention in West Swamp church, on Tuesday, August 14, 1888, at 10 a. m. After singing a few hymns N. B. Grubb, the retiring chairman, formally opened the meeting by reading of scripture selections from I John 5, prayer and a short address.

The opening exercises were followed by election of officers for the ensuing year, with the following result: Chairman, W. S. Gottschall; English Secretary, N. B. Grubb; German Secretary, A. B. Shelly; Treasurer, J. S. Moyer.

The treasurer's report showed a balance in the treasury of $8.50.

The chairman then appointed A. B. Shelly, J. G. Weinberger and J. S. Moyer, a committee to arrange a programme for the children's meeting to be held in the evening.

The following schools were represented and reported as follows:

DEEP RUN, A. M. Rickert, Supt. School open from April until Christmas, with 125 scholars and 15 offices and teachers. Contributions for school purposes $55.79, for mission $29.60. The interest of the school retained during winter months by bible class, preceding the regular church services. School at present prosperous. Teachers earnest and zealous for the spiritual welfare of the pupils.

FLATLAND, U. S. Stauffer and D. M. Landis, Supt's. This school opens in April and closes in November with appropriate festival services. 125 scholars on the roll with an average attendance of 80; divided into 9 classes, among which is a well attended infant class, and a large adult bible class. 100 volumes have been added to the library. School contributions $40.

PHILADELPHIA, C. H. Moyer and P. R. Kline Supt's. Under the control of First Mennonite Church; open all the year; 320 scholars with 26 teachers and 4 officers; contributions $318.51, for mission $22.73. Six from the school have been received into full membership of the church; weekly prayer meeting and study of lesson. On Christmas at the festival the children contributed over $100 worth of groceries and provisions which were distributed among the worthy poor of the community.

WEST SWAMP, J. G. Weinberger, Supt. Under direct control of West Swamp Mennonite Church; open all the year; enrolled in both departments, Intermediate and Infant, 138 scholars with 15 teachers. Collections for use of school $——, for mission 10.50.

BOYERTOWN, Henry Binder, Supt. School open all the year, every Sunday in summer and every two weeks in winter. 28 scholars with 3 teachers. Notwithstanding that the school is small and few additions made, there is much zeal and earnestness manifested.

HEREFORD, John L. Bauer and James B. Funk, Supt's. Open all the year with 135 scholars divided into 13 classes, with 22 teachers and officers. Money collected used to defray school expenses, except collection at Christmas festival for mission. Teacher's meeting weekly. The progress is encouraging.

EAST SWAMP, A. S. Shelly and R. S. Heller, Supt's. School under the direct supervision of the congregation. Open all the year, during the winter months, however, the school was only held every two weeks. Present number of pupils 84, divided into six classes with six teachers. The regularity of attendance is encouraging. The collections during the year have been applied to pay the current expenses of the school. At the Christmas festival the children were asked to bring presents for the Indian children at the mission school at Halstead, Kansas. The children took a lively interest in the matter and brought a great many things.

UPPER MILFORD, W. M. Gehman and Milton B. Schantz, Supt's. Open all the year; 92 scholars in 9 classes with 9 teachers; school exclusively German with the exception of the use of one singing book, "Our Sabbath Home." Celebrated children's day in connection with Lutheran and Reformed Churches, near Alburtis. Christmas and Easter occasions were also celebrated with appropriate exercises. A weekly teacher's meeting.

SCHWENKSVILLE, S. H. Heimer and I. K. Freed, Supt's. Open nine months in the year; 71 scholars in 5 classes with 6 teachers. Collections for school purposese $20.

SAUCON. Bible instructions before preaching services.

SPRINGFIELD. Bible instructions preceeding preaching services.

On motion resolved that all referred questions be answered as briefly and as much to the point as possible; and that no referred quesion be allowed to be discussed.

On motion resolved that an opportunity be given at the close of each session for the answering of referred questions.

On motion resolved that all Sabbath-school workers, and friends of the cause, present at this convention, be invited to participate in the exercises.

From a distance were present, Rev. D. Goerz, of Halstead, Kansas, and Arthur Smith, of Germantown, and their presence and participation was highly appreciated.

The morning session closed with prayer by C. H. A. van der Smissen.

Afternoon Session.

This session was opened by singing hymns 304 and 416, and with prayer by the chairman.

The discussion of the first topic on the programme was opened by J. G. Weinberger. "Opening and Closing Exercises." The opening exercises may be termed the devotional. This the more important of all exercises, should be conducted in a serious, earnest, devoted spirit, and with intelligence. The responsive Scripture lessons, as prescribed in many lessons helps, are good. Much depends on the leader as to the impression to be made. That which he would impress must be experienced in his own soul, and such convictions must be manifested in the walk and deportment in life. Closing exercises should be especially serious and impressive. Repeating the Apostle's creed a good idea. The second speaker appointed being absent, a general discussion followed.

C. H. Moyer: Do not like responsive reading as prescribed in most lesson helps, it will become to formal. The opening and close, like all other exercises, must be serious and sincere but cheerful.

C. v. d. Smissen: A great deal depends on the audience, what will suit for one school will not answer for another. We must not always pour in, but draw out as well. A brief review of lesson, either by explanation or by asking questions, a good plan to close.

W. S. Gottschall: The devotional exercises not the most important; important to prepare and fit for *the* important part, the lesson.

Arthur Smith: An occasional change of superintendents is to be reccommended. A moment of silent prayer at the opening will solemnize the heart and is often of more value than all other opening exercises.

J. S. Moyer: We must avoid becoming formal. The form must not bring the life, but the life must bring the form.

F. Rosenberger: There is something wrong somewhere. Too much time is spent in opening and closing and not enough with the classes.

The second topic "the relative importance of historical and doctrinal teaching in the Sunday school," was opened by N. B. Grubb, who read an essay prepared for the occasion. History and doctrine are mutually related, one can not be taught without the other. Doctrine rests on historical facts, and without history the doctrine will be as a dead letter.

C. v. d. Smissen followed the first speaker. Neither doctrine nor history should be the more prominent, both stand on equal footing and are of equal value; but will only be of value to us, as by our Christian faith and life we apply them to our own use. Both are means only to bring our Christian faith and life into activity.

A. S. Shelly, W. S. Gottschall, J. S. Moyer and A. B. Shelly followed in the discussion.

The third topic, "Previews and Reviews," was opened by W. S. Gottschall. To teach we must have an object in view. The teacher who does not prepare can not teach; coming to a class empty, the class will certainly go away empty. At the close of each lesson he gives his class an idea of the next, as a connecting link of the two lessons. The teacher should review the lesson with his class each Sunday.

A. S. Shelly: Teaching is mostly too impromptu, not enough preparation is made. Should have in mind some thread of thought or truth, running through all the lessons of the quarter. And along this line or thread we should run with the lessons of the quarter.

Owing to the lateness of the hour the discussion of this topic was deferred until next morning. The followed referred questions were then answered:

Why was Aaron and his family forbidden to mourn for his two sons?—A. B. Shelly.

Which is proper, to say Sabbath school or Sunday school, with reference to the present time?—N. B. Grubb.

Should a Sup't. have entire control of the Sabbath school, or should the pastor be a co-associate?—J. G. Weinberger.

How should we treat a minister or pastor who does not get to the S. S. in time, or perhaps entirely neglects the school?—J. L. Bower.

Who should be the recognized authority in the Sabbath school, the Sup't. or Pastor?—I. K. Freed.

This session closed with prayer by Arthur Smith.

Tuesday Evening.

CHILDREN'S MEETING.—At the appointed hour the S. S. entered the audience room in a body and soon the spacious church was filled to its utmost. The exercises of the evening were opened by singing an original German hymn of welcome. A. S. Shelly had charge of the program, and by his practical activity he helped to make the occasion one long to be remembered. The opening prayer was offered by J. S. Moyer. Then followed a German address by W. S. Gottschall. He spoke with great earnestness and by practical illustrations showed the importance of obedience of children to parents.

[*Conclusion will follow in October issue.*]

For the Mennonite.

CHURCH HOSPITALITY.

BY JOSEPH S. TAYLOR.

Jesus said of Himself: "If I be lifted up from the earth, [I] will draw all men unto myself." And the fundamental principle of Christianity is that it is an impulsive, but not a compulsory power. Men are not to be driven into the kingdom of heaven at the point of the bayonet, but allured thither by the attractiveness of the truth as it is in Jesus. The Christian Church, therefore, when in harmony with the spirit of Jesus, is a fisher of men; but she always uses a hook and never a net—the hook baited with the Gospel of salvation, so that no fish shall be caught that does not voluntarily swallow the bait,—not the net of power, which brings to shore every fish that by chance may be caught in its meshes.

The "world, the flesh, and the devil" hold out in these days such tempting allurements, that the Christian Church has been put to its wit's end to find bait that will draw. It would seem that the plain Word of God is no longer sufficient—if it ever was, as our elders tell us—to catch men. It is on this account that the modern church has invented numerous devices for getting people into church, which are summed up in the phrase *church hospitality*. Some of the various kinds of bait used to entrap modern sinners, are doubtless reprehensible.

It is not my business or intension to condemn them—except lotteries—for at least some of them are eminently proper. No one for instance objects to eloquence in the pulpit, unless it be eloquence and nothing else; or good singing, unless it be done by godless persons for pay. I simply wish to give my experience in three New York churches in the matter of church hospitality.

My first experience was gained in St. George's Church (Protestant Episcopal), of which Rev. Dr. Rainesford is the young and eloquent Rector. Formerly the seats in this church were sold, and it was here that Dr. Deems, being obliged to stand during a large part of the service, though he had come early and there were many vacant seats, first conceived the idea of starting a "Church of the Strangers," where no one who came a minute before service should be obliged to stand. But at present the seats in St. George's are as free as they are in the Church of the Stangers. Some weeks ago I attended services there. I was in good time and found only a few people scattered among the pews. There are three isles in the church, one in the centre, where four ushers were stationed, and one on each side, where two stood guard. I passed up the centre aisle, and I very much admired the manner in which those ushers performed their duties. Two of them stood near the door and the other two at the other end of the aisle. The two near the door simply passed on the people to the other two, who gave the early comers front seats. These men were all smiles and bows, full of grace and sweetness. They seemed to know every one that belonged to the church, and they made it a point to give a pleasant welcome to each. By reason of this acquaintance with the membership, they were able at once to pick out a stranger. I was one of these. I was passed on with the other early comers to a seat well up front. When the usher nearest to me was out of employment for a moment, he improved the time by greeting me with these words:

"You are a stranger here, I believe."

"Yes, sir," said I.

"Are you a member of any church?" he continued.

"I belong to Dr. ——'s church," said I.

"Indeed," said he. "I know him and like him very well. I hope you will come again." And with that he was off seating some people who had been passed to him from below.

I thought, and think still, that that young man thoroughly understood his business as an usher. His conduct was that of a perfect Christian gentleman. He did not impertinently ask me whether "I was a Christian?" or whether "I loved the Lord?" but simply whether "I belonged to a church?" If I had said no, he probably would have given me a special invitation to some meeting of the church or the "Young Men's Guild," and introduced me to the Rector. As I said I already belonged to a church, that is, made confession of Christ—he left it to my conscience as to whether I loved the Lord, and to my church as to whether I was a Christian.

I need hardly add that St. George's Church is prosperous and powerful for good.

My next experience was gained a week latter in the Washington Square Methodist Episcopal Church. Here Rev. Dr. Thompson is pastor,—also an eloquent man, well-known by his political speeches during the last presidential campaign. Here I saw two ushers only, one for each of the aisles on the floor of the church.

I looked in at the door, and not receiving an invitation to a seat, I concluded to go to the gallery. Here there were no ushers at all, and I found my own seat. I liked the preaching, but there was a coldness and a stiffness about the congregation that repelled me. It seemed to me, St. George's could give them a few points on church hospitality.

In the Church of the Strangers there are four aisles and two galleries. The centre aisles are supplied by two ushers each, the others and the galleries by one each. Then there are two alternates to supply the places of absentees, and the pastor has a private usher. These gentlemen constitute what is called in the church the Board of Hospitality. They are usually young men, and are appointed with a view to two things, namely:

1. Their fitness for the work.
2. The good it will do them.

It requires a great deal of tact to be a good usher. Using my young friend in St. George's as a standard, I must say that I have found few who could take rank with him. An usher must be alert and bright; he should be genial and graceful in his manner; he should be self-possessed and good natured; he should know and greet the members; he should be able to recognize and treat with especial courtesy a stranger. In short, he should be a Christian gentleman.

If this is what he should do for the office, the office in turn is of great service to him. In the first place, it gives him occupation in the church. An idle honorary church membership is not worth much. In the second place, it gives him an excellent opportunity to study human nature, and to practice the Christian graces of charity, long-suffering, patience, gentleness, kindness, etc.

In the Church of the Strangers, ushers make no difference between the strangers and regular members, except that if there is any advantage in having particular seats the stranger, especially if he be aged, gets the preference. Ushers are instructed to seat no one while the pastor is speaking or reading. The theory is that people who are carelessly, or necessarily late in coming, must not be allowed to interrupt the solemn worship of God. Between the hymns and the lessons, opportunity is given to seat latecomers. But after the sermon has begun the ushers take their seats, and any one coming in after that must either stand or find a seat for himself. This rule has been adopted in the interest of the ushers, who, having lost all the previous part of the service, are to be allowed to hear the sermon at least.

The comparative study of church hospitality is an interesting and a profitable one. Churches who feel that they lack hospitality will do well to go around and see where others are strong and weak, and then adopt what is good and applicable to their peculiar circumstances. I believe every church would do well, no matter how situated, to have a "committee on hospitality," to consist of from one to twenty persons, according to the size of the congregation and the requirements of the church edifice. I do not think it ought to be possible for a stranger to walk into a protestant church without meeting with some recognition on the part of some one. And even regular members feel more at home if the first thing they see inside the church is a smiling face. You know how cordial you are in greeting people who come into your own house, and how happy and comfortable your charming hospitality makes them. The church is the Christian family of families, and what is a virtue in the individual family remains a virtue in the larger family. Kindness, courtesy, a smile, a greeting—how little they cost to bestow, yet how priceless often they are! "Kind words can never die," nor kind deeds and smiles and bows, either!

ARE WE IN EARNEST?

In a tower in the Isle of Man was formerly hanged one of the best governors the Island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death.

Intercession was made on his behalf, and a pardon was sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged.

We must all feel horror struck at the fearful turpitude of that man, who, having the pardon for his fellow-creature in his possession, could keep it back and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point His finger to most of us, and say, "Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creatures, not from temporal, but eternal death. Thou hast a pardon suited to all—sent to all—designed for all. Thou hast enjoyed it thyself; but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?"

Reader, does this guilt lie at thy door?

If it were some temporal misfortune which threatened—the loss of a limb, or of property, no doubt you would rush philanthropically to their relief or defence; but since only the never-dying soul is in danger, such energy is unbecoming or officious!

Are these words too severe, or are they words of sober truth?

I find time to visit the sick and the poor; and I must do it if I believe the Bible, if I believe the marks whereby the Shepherd of Israel will know and judge his sheep at the great day.—*John Wesley.*

"We can't afford to have you down here, you are worth too much, come up higher," said a well-known merchant to one of his subordinate salesmen.

O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

THE MENNONITE.

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PHILADELPHIA, SEPTEMBER, 1888.

THE BEST TIME FOR NEW SUBSCRIBERS.—With the next number THE MENNONITE will begin its fourth volume. There is no better time to begin new subscriptions than with the beginning of a new volume. Any boy or girl wishing a paper sent in their own name can have THE MENNONITE mailed regular for a year by sending in a club of *six* new subscriptions and *three* dollars. How many of our young friends will avail themselves of this opportunity?

INDIAN LANGUAGE.—A few Scripture texts translated by our missionaries into the Arapahoe language, nicely printed on neat card board, with alphabet and explanation will be sold in the interest of mission work. This is just the thing for sewing and mission societies. A good thing to be used in Sunday-schools for reward cards. Send five cents in postage stamps and you will receive specimen copies by return mail. Address N. B. Grubb, 2136 Franklin street, Philadelphia, Pa.

SABBATH SCHOOL CELEBRATIONS.—This is the season of the year when most of the Sabbath schools have their celebrations and festivals. What blessed opportunities are here offered to preach Christ to many who will not go to church nor Sabbath school, instead of trying to be funny and bring reproach and disgrace on the cause of Christ. The preacher who stands before such a mixed audience and amuses those gathered in telling funny stories, and "cracking jokes" is guilty of driving the halting away from the ark of safety. They have often in this way created doubt and disrespect for the cause of Christ. There is not a better and more appropriate place to convince the unbelieving and the ungodly than out in the woods, surrounded by the grandeur of nature. For there, through nature, man may be easily led to nature's God and his Christ.

SABBATH SCHOOL CONVENTION.—The annual Sabbath School Convention of the churches of Ohio and Indiana will be held in the church near Trenton, Ohio, Revs. Joseph and John Augsberger, pastors, on Sept. 14 and 15.

THREE YEARS OLD.—With this number THE MENNONITE closes its third year of existence. We have reason to believe that THE MENNONITE, as a home missionary, has accomplished visible good and laudable results in its humble and simple way of going forth and that it should continue to go forth on its important mission; but, as a matter of course, it can only go as it is sent. Each reader and friend must help do that, and in this way: Paying subscription promptly, introducing it to strangers, circulate it throughout the church and its friends, and contribute towards its free distribution among the poor and outcast, and in various other ways help to extend its usefulness and influence. With this number a great many subscriptions expire, and we kindly ask for prompt renewal. Quite a number are in arrears and we trust that they will remit and save us the trouble and cost of mailing a notice. The paper and printing must be paid and for that reason we ask for your prompt payment of subscription. Shall we ask in vain?

The golden rule covers all duties to ourselves as well as to others, for we can not injure ourselves without injury to others.

CHURCH NEWS.

CANTONMENT, IND. TERR., July 11, 1888.—Since we closed our school on the 27th of June all our children have gone to their homes. One of the smaller boys, Theodore Haury, went with Bro. A. S. Voth to Kansas to visit his sister, Woxie Haury, who is in the family of Bro. Herman Suderman. Besides Bro. A. S. Voth, Sister Katie Riesen and Sister Susie Dester have gone to Kansas to spend a few weeks in the midst of their parents and relatives. The Cheyennes here at Cantonment start to-day for the place where they will make their "medicine" within a few days, about 30 miles south of here.

When we counted the Indians on June 30th, we found that there were about 260 Arapahoes and 670 Cheyennes around Cantonment. In all there are about 3000 Indians in these two tribes. The Cheyennes are more in number than the Arapahoes, but among the latter more missionary work has been done thus far. We hope that the Lord soon will send his laborers among the Cheyennes, too. Pray for the Lord's work and for us.

J. J. KLIEWER.

For the Mennonite.

MID-SUMMER RAMBLE.

On the afternoon of July 21, the writer, accompanied by his family, left the city for Schwenksville, bound on a fourfold mission, viz: To fill several appointments, solicit financial aid for the publication of our new hymnal, visit friends, and recreation. On Sabbath morning we stood in the pulpit where for ten years we assisted in the ministrations of the Sanctuary. The day was a beautiful one; the congregation large and attentive. Our remarks were based on Col. 1: 27, "Christ in you the hope of glory." It was to us a day of gladness to meet with so many old friends, and we enjoyed the occasion as a season of refreshing. There were many thoughts of blessed experience that passed through our mind. To us this place is, above all other places, a sacred spot. Here, when quite young, our covenant with the Lord was sealed in baptism. Here in early life we officiated as Superintendent of the Sunday-school. Here nearly two decades ago, we received our ordination in the Gospel Ministry. Here, too, in the adjoining cemetery sleep the mortal remains of half our family; and as we stood by the little mounds that mark the sacred spot, the blessed assurance of "Christ in us the hope of glory," became more real.

It is gratifying, that among the people of this congregation, the spirit of progress is manifesting itself more on every hand. We regret that the project of building the new church, so badly needed, is abandoned for the present. We trust, however, that ere the frosts of another winter will have passed away, all the necessary arrangements shall be completed and that the work will be pushed forward so rapidly that when we take our next mid-summer ramble, should the good Lord continue us until then, we may behold the beautiful House of Prayer erected. And we hope that *all* may realize that the "hour hath come" that worship must not be made in "this mountain" only; but that all may unite in worship in the valley, and that their prayer and devotion may, as sweet incense, ascend up above the mountain tops, like the prayer of "one man" and that it may be said truly, "Behold; God tabernacling among men."

In the afternoon of that beautiful Sabbath, Bro. W. S. Gottschall took us to Bertolet's meeting house, where we addressed the congregation on the avoiding of false teachers and teaching, and the importance of *knowing* in whom we believe. Here, too, sacred memories fill our hearts; for in this immediate vicinity were enacted the scenes of our childhood. In the adjoining beautiful cemetery sleep the bodies of loved ones gone before, awaiting the resurrection morning.

In the evening Bro. Gottschall accompanied us to Spring Mount Health Resort, on the summit of Spring Mount, on the opposite side of the romantic Perkiomen, from Schwenksville. Here by special request we conducted a short and informal service. Most of the guests present were strangers but we soon realized that by the short simple service we were bound together that as one voice we sang praises to the living God. We would once more extend hearty thanks to the Hobb's family and their guests for the kind treatment received at their hands.

This summer resort is a beautiful spot, located on elevated ground, surrounded with beautiful scenery, and with an abundance of the best spring water. Away from the commotion of the busy world, yet within a few minutes of the busiest of business circles, and but two hours from the great metropolis of the State. We know of no better and healthier resort to recommend than Spring Mount. Its surrounding, beautiful and healthy. Its atmosphere, religious and strictly temperance.

We spent the week in visiting friends and acquaintances and soliciting aid for the hymnal, and I am glad to say that our appeals were met with cheerful response. On Saturday we returned to the city to visit a few sick, attend a funeral, and meet our Sabbath obligations. On Monday we left the city again to meet the family at wife's parents, Parker Ford, Pa. While here we visited a few intimate friends and attended the prayer meeting service in the Brethren church. Bro. J. Hedrick, an earnest, zealous and active worker for the Master, is the pastor. How beautiful it is to meet with God's people united as loving children of one Father. It was our privilege to testify among these people for the Master. We spent one day with Father Joel Good and family, members of the Vincent Mennonite church. How instructive and elevating for a young man to be in company with such a goodly man of whom every one speaks so highly. He, too, has a kind word for all; free from bigotry and prejudice, he longs for the union of forces and hearts in the church of the Master. May we labor and pray, and persevere, until the day dawn has become noon-day brightness. And to that end let us "watch, stand fast in the faith, quit ourselves like men and be strong," "for in due season we shall reap if we faint not." N. B. GRUBB.

Philadelphia, Pa.

It is the preaching of Christ our Lord which is the secret and substance, the centre and heart, of all preaching. Not merely of facts about Him, but of His person, His work, His character, and His simple but unfathomable sayings—here is the secret and art of preaching. —*Gladstone.*

MISSION DEPARTMENT.

THINGS FOR OUR MISSION STATIONS.

As the time is again at hand for the different sewing societies to box up and forward their collected clothing, bedding, &c., to the mission stations, we desire to call their attention to the things most needed, as reported by our Missionary, Brother H. R. Voth, in a recent number of the *Bundesbote:*

1. *For Boys:*—Pants all sizes; hats, from 6¼—6⅞; underwear, cotton flannel. Colored socks, common size. Shirts, from 6 years upward; small ones most needed. Small mittens, suspenders, small shoes, No. 8—10, knee pants and vests for boys from 4—7 years old.

2. *For Girls:*—Suits, mostly for girls from 7—12 years old. Should in proportion to length not be too narrow. Aprons with sleeves. Underwear, (so-called combination suits), underskirts, mittens, stockings—cotton and woolen, No. 7—9.

3. *Miscellaneous:*—Comforters, blankets, quilts, colored sheets, colored pillow cases about 24 by 54 inches in size, small red handkerchiefs, elastic for garters, thread—black and white, only No. 8—16, sewing needles No. 4 and 5, sharps.

These goods are mostly for winter use.

Large boxes and packages should be sent exclusively by freight. Small packages may be sent by express, but inquiry should always be made, whether express or freight to Oklahoma is the cheaper. The expressage from Oklahoma to Darlington is one cent per pound extra; freight 30 cents per 100 pounds extra. A list of the articles contained in the box or package should always be sent with the bill of lading. Goods for Darlington and Cantonment should be addressed: *Via Arkansas City and Oklahoma.*

"A HOLY TALK."

A missionary, some years ago, returning from Southern Africa, gave a description of the work which had been accomplished there through the preaching of the Gospel. Among other things, he pictured a little incident of which he had been an eye-witness.

He said that one morning he saw a converted African chieftain sitting under a palm-tree, with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued alternately to look down on the Scriptures and to turn his eyes upward towards heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up, this way, a holy talk with each other."

This picture is but a mirror to reflect the eight verses of the twenty-seventh Psalm: "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek."

First, God talking to us; and then, our talking to God.

Do you and I listen enough to our Lord's voice? Do we take every verse we read as a message straight from Him? That is what we ought to do.

Then, when we have read God's word to us, do we look up in prayer and speak to the Master?

A DYING MORMON BOY'S SONG.

In a letter received from the Rev. J. D. Gillian, the devoted worker among the Mormons of Utah, he says: "All our mission schools are opened with singing gospel hymns, and scripture reading, followed with prayer, the school joining in the Lord's Prayer; so that thus the Mormons are taught spiritual songs, the fruit of which labor manifests itself in various ways. Here is one: Some years ago there entered one of our schools a youngest, 'ruined son' of a polygamous family, after he had been expelled from their own district school. Three winters he came to us and never caused us the least particle of trouble.

"At the close of the last winter of his attendance, he was taken suddenly ill with that disease, diphtheria, and, with three others of the family, carried to the grave.

"Their next door neighbor tells me that just before the spark of life fled, this young man opened his eyes and sung

"Rock of Ages, cleft for me,
Let me hide myself in Thee,"

and then closed them again, peacefully passing away.

"He never heard such songs in their Mormon meetings, and who knows but that the blessed Rock of Ages had revealed Himself to that poor boy, and at that last moment glory opened his lips in song."

The King of Siam proposes to place the Presbyterian mission schools on the same basis as to government aid as the government schools. At a recent visit to Petchaburi, he gave the hospital $1,440, and the queen gave the girl's school $900.

FAMILY CIRCLE.

A BEAUTIFUL INCIDENT.

A Danish minister relates the following touching incident which affords a striking illustration of the gospel of the Lord Jesus Christ:

"About a hundred years ago several German families left their native land and settled in America, among whom was a man from Wirtemberg, who with his wife and large family established himself on a grant of land which he himself cleared in the forest. There were no churches or schools in the neighborhood, but he did not on that account neglect the observance of the Sabbath. He always spent the day of rest at home with his family, instructing them himself to read the Bible and pray to God. Those were times of danger even for families living in towns, and much more for isolated districts. A tribe of Indians went on the warpath, and ravaged the country far and near. Eventually they reached the dwelling of the poor family from Wirtemberg, while the wife and one of the sons were absent; the husband, the eldest son, and two little girls named Barbara and Regina, were at home. The father and this son were killed by the savages, but they carried the two little girls into captivity, with a great many other children who were taken in the same manner. They were led many miles through the forest, the Indians taking care to cover the trail so that nobody might follow them. In this condition they were brought to the hunting-ground of the tribe, where the captured children were divided among the families.

"Barbara was at this time ten years old, Regina nine. It was never known what became of Barbara, but Regina and a little girl two years old, whom she had never seen before, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her; but he was sometimes absent for weeks together, and then the two white children were forced to go into the forests to gather roots and anything they could find in the nature of food for the old woman; and when they did not bring her enough to eat, she would beat them in so cruel a manner that they were nearly killed. The little girl always kept close to Regina, and when she knelt down and repeated the prayers to the Lord Jesus, and the hymns which her father had taught her, the little girl prayed with her, and learned the hymns and prayers by heart.

"In this melancholy state these children remained nine long years, till Regina reached the age of eighteen, and her little companion was eleven years old. Regina continually repeated the verses from the Bible and the hymns which she had learned when at home, and she taught them to the little girl. They often used to cheer each other with one hymn from the hymn-book used at Halle, in Germany:

"Alone, yet not alone am I,
Though in this solitude so drear."

"They constantly hoped that the Lord Jesus would some time bring them back to their Christian friends.

"At last the hope of these children was realized. The Indians themselves sued for peace. The first condition was, that they would restore all the prisoners they had taken. Thus the two girls were released. It was an effecting sight to see the condition into which many of them had fallen in captivity. Some who were quite little when carried away, had acquired the habits of the Indians, and looked almost as wild as they. Scarcely any of them were recognizable, at first sight. The news of the release soon spread, and parents who had lost their children long years before, hurried anxiously to see if their treasures were among the liberated crowd. Poor Regina's sorrowing mother came, among the many other bereaved parents, but alas! how could she tell whether, among those grown up girls, was the little nine-year-old child whom she had lost ten years before. Yes, her child had become a stranger to her; Regina had acquired the appearance and manner, as well as the language, of the natives. The poor mother went up and down among the young persons assembled, but by no efforts could she find her daughters. She wept in bitter grief and disappointment. The Colonel in charge, pitying her distress, said: Do you recollect nothing by which your children might be discovered?" She answered that she recollected nothing but a hymn which she used to sing with them, and which commenced:

"Alone, yet not alone am I,
Though in this solitude so drear."

The Colonel advised her to sing this hymn. Scarcely had the mother sung the first two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the Colonel gladly restored the daughter to her mother.

Like that recovered child, the sinner's heart is alienated from the life of God, and has lost the power to recognize the Father. But the Gospel comes to us like that mother's song, and wakes up in the heart through the touch of the Holy Ghost, the recognition of our Father, and brings us to His feet in the blessed fellowship of an eternal reunion, and an everlasting home.

The family is the first of God's institutions among men, and happy is that family where God dwells.

THE SABBATH SCHOOL.

THE SPIRIT OF THE SUNDAY-SCHOOL.

In the present very proper endeavor of the church to make her Sunday-schools attractive to youth, there is danger of keeping the proper end of the institution too far in the background, and of substituting much singing of light, lively music and abundance of amusing talk for that serious instruction which is indispensable if spiritual results are to be obtained. When this unhappy substitution has actually taken place the spirit of the school is characteristically irreverent. Its singing is loud but without feeling; its opening prayer fails to produce anything like solemnity; no earnest attention is given to the lesson except when its teacher is relating some anecdote which is evidently intended to beget a smile; the address from the desk is made up mainly of funny stories which provoke laughter that is often uproarious, and the closing hymn is sung to some gleeful tune which tickles the ear, but leaves the mind unimpressed by the serious words of the hymn. It is not here assumed, however, that this is a photograph of the average Sunday-school, nevertheless it is not a fancy picture. There are too many such schools and their existence, by marking a tendency, is monitory and suggests the necessity of effort to exclude from every school the frivolous and to cultivate the reverent spirit which is essential to the institution that it may be in the future, what it has been in the past,—the spiritual nursery of the church.

It is a grave mistake to imagine that a Sunday-school cannot be popular if its spirit be seriously reverent. Given a school conducted by officers and teachers bent on leading its pupils to Christ; inspired by that grand purpose, those teachers take their places filled with the divine thoughts contained in the appointed lesson. Their sublime purpose will be breathed in the prayer, in the singing and in the teaching. Earnestness will characterize everything they do. The very air of the school will be filled with it. Every pupil will feel it, will respond to it, will be profoundly interested and, need it be added, profited by it. Instead of being run down by that spirit, the school will grow through it into an institution of moral and spiritual power. There is no instance in the history of Sunday-schools of one school being run down because it was dominated by reverent and earnest spirit, while many a record may be found of schools that were swallowed up in the charybdis of frivolity.—*Rev. Daniel Wise, D. D., in Northern.*

PREPARING TO TEACH.

The Rev. Dr. Kittredge gives in the *New York Evangelist* these practical hints as to the preparation of the lesson by the Sunday-school teacher:

1. Allow no social engagements to interfere with your careful and patient study. If you undertake to teach, then you have no right to go before your class unprepared, for it is a wrong to them, and it is a wilful neglect of Christian duty. The old adage holds good in this case: "Whatsoever is worth doing is worth doing well."

2. Make free use of all the "helps" within your reach, but do not accept the interpretation of any one writer as final, for it is your privilege to use your own judgment and examine carefully every passage.

3. As far as possible, compare Scripture with Scripture, and you will be surprised to find what a grand commentary the Bible is, and how God's own words will flash light upon a difficult verse.

4. Study your lesson upon your knees. Seek heavenly wisdom for your guidance. The Holy Spirit is the only safe Interpreter.

5. If there is a Bible-class of teachers which you can attend, be present at every meeting. Nothing can take the place of a live Bible-class, where the leader, instead of lecturing upon the lesson, simply guides the thoughts of those present.

HOMES WITHOUT GOD.—One alarming evil of our time is the number of irreligious homes found in every community. Not homes without culture, refinement and elegance, not homes wanting in social and worldly enjoyment; but irreligious homes—homes in which practically there is no prayer, no God, no Bible reading, no worship. Practically, God is as much excluded from many homes as he is from the marts of trade or the ball-room. Alas for such homes! the fathers unsaved, bearing no testimony for Christ, placing before the children no Christian example. Sometimes both parents are unconverted and as indifferent to the Gospel or to a word like this as they are to the most blasphemous infidel. Oh, what a calamity is this! If parents are irreligious, and can dispense with God and his church, how are we to expect better of the children? Godly homes have done more for the peace of society and spread of the Gospel throughout the world than any other single agency. If this be true who can speak the dreadful influence and results of irreligious homes? Many of them excellent in many things, but wholly unchristian. God have mercy on them.—*Our Young People.*

INTERNATIONAL S. SCHOOL LESSONS.
1888, Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. September 2nd.

THE SPIES SENT INTO CANAAN. —Num. 13: 17—32.

GOLDEN TEXT:—Let us go up at once, and possess it; for we are well able to overcome it.—Num. 13: 30.

Soon after the events of last lesson the Israelites resumed their journey. They left Sinai under the guidance of the cloud as promised, and in a few days arrived at Kadesh—Barnea, on the southern border of the Promised Land. Here it was determined to send spies into Canaan to examine the country. The plan to send spies was not original with Moses as we learn from Deut. 1: 20—24, but was a proposition of the people. Moses had commanded them to take immediate possession of the land. If they had obeyed they would in less than two years from the time they left Egypt have been in Canaan. But on account of their weak faith they had to continue their wanderings in the desert and wilderness for forty years.

I. *The Spies Sent*, v. 17—20. They were twelve in number one from each tribe. The people lacking faith and trust, to take possession of the land upon God's promise, as a preventive against the danger they might meet with, and the sterility they probably feared desired that the land should first be examined. Under the existing feelings and faith of the people this was the best thing to do. Though it would be desirable, and we might feel in in ourselves the inclination to push the cause of Christ more than we do, and more abundantly enjoy the blessings of God through faith and trust, instead of waiting and toiling in the wilderness of doubt and the desert of formality, it is sometimes better to "bear the infirmities of the weak, and not to please ourselves," Rom. 15: 1.

The spies were to go through the land inspecting its condition as to soil, productions, forests, etc., taking notes of the people, concerning their numbers, condition, disposition, mode of living, etc. They were to be courageous; Moses suspected enemies to contend with and for that reason cheered them to courage. They were to bring with them of the fruit of the land to convince the people. Though not always necessary, it is wise to prove to ourselves by experience whether a Christian life is worth living.

II. *The Spies in Canaan*, 21—25. The spies traveled through Canaan and searched the land from the wilderness of Zion—the desert on the south, to Rehob in the northern part, the whole length of the country, visiting the different tribes of people dwelling there. In the vicinity of Hebron in the valley of Eschol, they found grapes of which they took one cluster as a specimen to carry back to their people. We are not to believe that the cluster of grapes was so heavy that two were required to carry it, but to preserve the grapes from being crushed. This expedition took forty days.

III. *The Report of the Spies*, 26—33. It appears that in their report concerning the country they had visited the spies disagreed. Two, Caleb and Joshua, made a good report, while the other ten made an evil report. 1. The good report.—The report was made publicly to all the congregation. The fruit brought was exhibited, this of itself spoke well of the productiveness of the land. This was supplemented with the statement that the land "surely flowed with milk and honey,"—a poetic statement of great fertility. But though the country is rich the people dwelling there are strong, living in walled cities. The good report views both sides of the situation. The people were not to be discouraged by this statement, but be prepared to meet the difficulties. This report was good because it it was true. Caleb, who had seen the country, and who was strong in faith, could say, "Let us go up at once and possess it, for we are well able to overcome it." 2. The evil report.—The ten were weak in faith, they did not lay hold on God's promises; hence they considered themselves to be too weak; the land a barren waste eating up the inhabitants. The multitude gave heed to the evil report and were thus doomed to a long desert life.

The lack of courage comes from the lack of faith; this often hinders us from a full enjoyment of God's blessings in this life, and in the end may doom us to the fate of the ten spies—failure to enjoy the blessings of the promised Canaan. We have specimens of the grapes of the spiritual Eschol, let us lay hold of God's promises, and go up at once and possess his blessings, for by his aid we are able to overcome all the evil.

Lesson 11. September 9th.

THE UNBELIEF OF THE PEOPLE. —Num. 14: 1—10.

GOLDEN TEXT.—So we see that they could not enter in because of unbelief.—Heb 3: 19.

In this lesson we have a picture of the effect on the people by the report of the spies. Instead of being encouraged they were discouraged and began to murmur.

The Murmuring of the People. All the congregation.—The murmuring was universal. Through the whole night following the return and report of the spies there was wailing and complaining in the camp; all this the result of their unbelief. Here we see how one sin led to another. 1st, disappointment proceeding from unbelief is sin. 2d, murmuring against their divinely appointment leaders v. 2. 3d, murmuring against Jehovah, v. 3. 4th, appointment of their own leaders and a resolve to revolt and return to Egypt v. 3, 4. 5th, the determination to kill those who had brought the good report from the land. They would rather have died in Egypt in bondage than, now as they were on the border of Canaan, take courage and possess it. The dreaded future painted by unbelief is more conspicuous

than the past with all its miracles of mercy. Moses and Aaron prostrated themselves in prayer to God. This though it was a defenceless attitude before men, was the attitude of strength before God.

II. *Joshua and Caleb Pleading With the People.*—The two faithful spies remain faithful through all the rebellion of the unfaithful people. They showed mingled sorrow and indignation at the conduct of the people. Not only this, but they also began to plead with them. Their argument was: 1st. The Lord had promised to bring them to a good land,—this land which they had searched was an *exceeding* good land. 2d. The Lord had delighted in his people else he would not have brought them in safety so far. It was for the purpose of bringing them into a land flowing with milk and honey that he brought them out of Egypt. If he does delight in them he will continue to show them his favor, and lead them to their journey's end. 3d. To remain in the delight of the Lord they should only not rebel, nor fear the people of the land. Rebellion against the Lord and fear to go as the Lord directs was the main cause of their failure to possess the land. 4th. The inhabitants of Canaan, though a strong warlike people dwelling in well defenced cities, were not to be feared, their defence had departed, they could easily be conquered with the Lord on the side of his people. This was proved later when Joshua conquered Jericho and Ai. Oh what a strength in faith, trust and courage! But though Moses and Aaron entreat upon their faces, and Joshua and Caleb persuade with arguments, the obstinate multitude is not moved, but grows more and more desperate, threatening to stone Joshua and Caleb to death, which they would probably have done had not an outburst of dazzling light from the cloud over the tabernacle awed them with God's presence. The result of this unbelief was, that in the words of our Golden Text, "they could not enter in."

Unbelief keeps us from every promised land —out of Heaven, but also from enjoying many of God's blessings in this life.

Lesson 12. September 16th.

THE SMITTEN ROCK.—Num. 20: 1—13.

GOLDEN TEXT:—They drank of that spiritual Rock that followed them; and that Rock was Christ.—I Cor., 10: 4.

We now pass over a period of nearly 38 years from the time of our last lesson to this in the beginning of the last year of the wilderness life of Israel. During the intervening time they were probably scattered over the desert of Zin wherever sustenance could be found. The old people had by this time died and a new generation was being trained for the posession of Canaan. Our lesson records the second general gathering at Kadesh, just before resuming their march towards Canaan.

I. *The People Murmuring for Water*, v. 1—5. The people were in some way called together at Kadesh prior to the resuming of their journey. This immense multitude soon exhausted the water supply. This again caused them to murmur and rebel against Moses. They again regretted that they had left Egypt. Every life is varied. There are times of pleasure and blessing, and times of trial, discouragement, and suffering. In all these various phases of life we should have an even christianity. We should rejoice evermore and pray without ceasing.

II. *Water from the Rock.* Moses and Aaron humbly prostrated themselves before the Lord and implored Divine direction in the dilemma. The Lord appeared to them and gave directions to Moses as to what he should do. He was directed 1st, *To take the rod*—that with which the miracles were performed in Egypt, Ex. 7 and 8, and with which Moses smote a rock on a similar occasion before, Ex. 17: 5, 6. 2nd, *Gather the assembly together.* God desired to be sanctified in the eyes of the people; he intended to bring water out of the rock which as a miracle should command the honor and glory of the people. 3rd, *Speak to the rock.* It appears that Moses' faith became weak at this point; instead of just speaking to the rock he reprimanded the people in anger and smote the rock twice. Though this had the desired effect it was accounted sin in the eyes of the Lord.

III. *The Sin of Moses.* Though Moses was an almost perfect man, undoubtedly as perfect as man could be, he had his faults. He as the representative of God before the people, misrepresented His character by thus appearing before them. This sin deterred Moses and Aaron from leading the children of Israel into the promised land, v. 12.

This rock from which the Israelites received an abundance of water prefigured Christ (see Golden Text). Christ is often spoken of as a Rock. He is the *foundation* of true spiritual religion; the *hope* of eternal life. He is the sure *cleft* for all who hide in him. He is the smitten Rock—smitten for and by our sins. Though our sins smote him, through this smiting we have forgiveness of the same, and an abundance of spiritual blessings. Man has many longings and much thirst that this world cannot satisfy, but which can alone be satisfied by Christ. The stream from Calvary is living, fresh, vivifying, abundant, and following us all our journey through.

Christ, the Rock, for us is riven, pouring forth
a crimson tide.
Life is in that healing fountain, flowing from
his wounded side.
Still this Rock the pilgrim follows, as to
Canaan now he goes:
This is the stream that makes the desert bud
and blossom as the rose.

Lesson 13. September 23rd.

DEATH AND BURIAL OF MOSES.—

GOLDEN TEXT:—The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4: 18.

The book of Deuteronomy from which we have this lesson was probably written for the most part by Moses in the last few weeks of his life. The term means—the second law or the repitition of the law. Our lesson passage records the death of Moses and was probably added by another hand. It occurred about a year later than the lesson of last Sabbath. In this time the children of Israel had arrived on the banks of the Jordan.

I. *Moses Views the Promised Land*, v. 1—4. On account of his sin Moses could not enter the land of promise. The punishment was a necessity. God did not inflict it in anger, but as an essential act of justice. I am inclined to believe the punishment was not so severe to him as some would picture it; his work was done, God now receives him to glory. From mount Nebo, and from the top of Pisgah, God showed him the length and breadth of the land. He saw the success of his life, the accomplishment of his hopes, the assurance of the future for his people, the crown of his labors. God gives his children Pisgah views of the Promised Land—Heaven. These are 1st, Through His Word, where we have a description of the same, as well as the ideals of a holy life set before us. 2nd. We have Pisgah views through heavenly experience, and prospects of the blessedness to come. These views we can have only after faithful service and devoted living.

II. *Moses' Death and Burial*, v. 5—8. Moses died in the land of Moab, on the east side of Jordan. It is probable his death took place while on Nebo, where he was also buried—laid to rest. His burial place is unknown. It is likely that he then and there was transformed from the earthly body to the spiritual and glorious body, with which he appeared with Elijah on the Mount of Transfiguration. He died at the age of one hundred and twenty years; not an old man with decay of natural power, but as his time had come God removed him to make room for a leader, suited, probably better than Moses, for the conquest of Canaan.

III. *Moses' Successor.* Before his death, Moses had made provision for a successor, undoubtedly by Divine directions. His successor was Joshua one of the two faithful spies sent to investigate the condition of the country while the Israelites stopped at Kadesh. The people accepted him as their leader.

The last three verses of the lesson contain a sublime eulogy of Moses. Among the many prophets of God's people there was none like unto Moses (Deut. 18: 18)—the organizer and leader of a new people of God, speaking the truth directly from God.

Lesson 14. September 30th.

REVIEW.—Thirteen Lessons on the Journey of God's Chosen People.

GOLDEN TEXT:—And he led them forth by the right way, that they might go to a city of habitation.—Ps. 107: 7.

The time covered by these lessons extends of a period of nearly forty years. In reviewing have the scholars study and refer to the different leading events of the journey of the Israelites not referred to in the lessons.

Mention the places referred to in the lessons.

Mention and describe the leading characters in the lessons.

Repeat the *Golden Texts* and show how illustrated in the lesson.

For the Mennonite.

BIBLE READING—"SERVING THE LORD." Rom. 12. 1.

E. K. MOHR.

I. FALSE SERVICE.

(a). Man by nature is separated from God, Eph. 2: 18, and dead, Eph. 2: 1 and 5. The movements in Christian service of an unconverted man are the galvanic movements of a corpse and cannot be pleasing to God. Heb. 11: 6.

(b). Such righteousness is as filthy rags, Isa. 64: 6, and gift as well as giver are rejected, Matt. 7: 22, 23; Gal. 5: 6; I Cor. 13: 3.

II. TRUE SERVICE.

(a). Definition.

1. A living service, Rom. 6: 4; 7: 6.
2. A service of love, II Cor. 5: 14 f. c.
3. A service of sons, Gal. 4: 4—7.
4. An acceptable service, Heb. 13: 20, 21.—Be made perfect through the blood *to do* his will not be made perfect *by doing.* It is a service *from* not *to* the cross. Do you render service because *you have life*, because *you are saved?*

(b). The Character.

All service flows downward, filling some need. The Lord has no need in himself but he identifies himself with his own.

Prov. 19: 17; Mark 9: 41; Matt. 10: 42; Acts 9: 45; Matt. 25: 35—40.

Serving the Lord's little ones is accepted as if "done unto me" and neglecting them is neglecting the Lord of glory.

(c). The Spirit.

1. Prompt, John 9: 4, why? I Kings, 20: 40 f. c.
2. Diligent, Ezra 7: 23 f. c.
3. Humble, Phil. 2: 1—5.
4. Faithful, Matt. 25: 21.
5. Considerate, I Pet. 3: 8.
6. Hearty, Col. 3: 23.
7. Glad, Ps. 100: 2.
8. Consecrated, Rom. 12: 1.
9. Holy, Luke 1: 74, 75.
10. Quiet, Isa. 32: 17.

(d). Encouragements.

1. Working with Christ, II Cor. 6: 1; Matt. 11: 29; Matt. 28: 18—20.
2. Reward, Col. 3: 24.
3. The judgment-seat of Christ. There no question will be raised about the Christian's salvation, but as to his service. Whatsoever stands that trial of fire will be for a reward, all else will be loss. I Cor. 3: 11—15.
4. Commendations to be among the first in the Christian Class. Matt. 6: 20; I Cor. 9: 24—27; Heb. 12: 3; Jas. 1: 12.
5. The full expansion of salvation is

glory, Phil. 3: 20, 21; II Tim. 2: 10, and our service will enhance the brightness, Dan. 12: 3.

III. THEREFORE, Rom. 14: 17—19.

"O send me forth, my Saviour,
O send me for Thy Glory,
Regarding not the praise of man,
And trampling on the fear of man,
And fighting for Thy glory, Thy glory.

There is a man who often stands
Between me and Thy glory,
His name is self,
My carnal self,
Self-seeking self,
Stands 'twixt me and Thy glory.

O mortify him. mortify him,
Put him down, my Saviour,
Exalt thyself alone: lift high
The banner of the cross,
And in its folds
Conceal the standard-bearer."

Grand Rapids, Mich.

The soul on earth is an immortal guest,
Compelled to starve at an unreal feast;
A spark which upward tends by Nature's force;
A stream diverted from its parent source;
A drop dissevered from the boundless sea;
A moment parted from eternity;
A pilgrim panting for the rest to come;
An exile anxious for his native home.

—*Hannah More.*

DEATHS.

BLEILY.—On June 14, 1888, near Stevensville, Ontario, Sister Frederica Bleily, widow of the late Ludwig Bleily, aged 75 years. Funeral services by J. Krehbiel. Text: Phil. 1: 21.

IMHOFF.—On July 27, 1888, near Le Sourdsville, Butler Co., O., of whooping cough, Peter Paul, youngest child of Jacob and Lena Imhoff, aged 2 years, 6 months and 3 days. Interment at the Mennonite church near Trenton. Funeral services by Joseph Augsburger.

OBERHOLTZER.—On June 24, 1888, in Hereford Berks Co., Pa., Malinda Oberholtzer, wife of Jacob B. Oberholtzer, aged 42 years, 2 months and 17 days. Deceased was a daughter of Rev. Christian Clemmer. Her aged mother, one brother, her husband, and five of her seven children survive her. During all her life she was beloved by all who knew her. Her malady was consumption and she bore it with Christian patience and meekness. The funeral took place on Thursday, June 28. Interment at the Hereford Mennonite church. Rev. Abraham Gottschall spoke at the house and Rev. C. H. A. v. d. Smissen at the church, the latter from the text, Mark 14: 8.

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